

# THE BETTER WAY

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## THE BETTER WAY.

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### FORTY-ONE YEARS OF MODERN SPIRITUALISM.

Celebration of the Anniversary of its Foundation by the Independent Club of Boston, Mass., in Berkeley Hall-Spirit Address, through the Mediumship of Mr. John Wm. Fletcher.

Stenographically Reported for The Better Way by Jacob W. Powell.

One of the first of many celebrations of the forty-first anniversary of Modern Spiritualism occurred under the auspices of the Independent Club in Berkeley Hall, Berkeley street, on Friday afternoon, March 29, there being a large attendance of members and friends of the club. Mrs. Eudora Case, the soloist for the Independent Club, rendered several selections with enjoyment, while a sale of useful and ornamental articles in the evening made the celebration all the more memorable. Mr. J. Wm. Fletcher prefaced his afternoon address by reading Miss Doten's excellent poem, "Ecce Homo," after which he voiced the sentiments of the attendant spirits in the following address.

We shall endeavor for a few moments to address you in relation to the event in honor of which you, as well as ourselves, are invited to celebrate at this time. Some of you who are new in the cause of Modern Spiritualism, are not aware that this is the day which we have set apart to celebrate in honor of its forty-first anniversary, and while there will be many who will rise to speak its praise, many who will stand forth as witnesses to testify for this truth, we from the spiritual side of life, as has been our custom for many years, have invited those who were unseen by you, to join hands again over the river that you call death, and blend their thoughts, their hearts and their purposes with yours.

It is well to remember events, well to enshrine days and circumstances in your mind, well to bring to them some cherished offering, and as the devotee lays his gift on the altar before which he worships, so shall you before the shrine of your highest thought lay the gift that you would bestow. We are oftentimes perplexed when we see this day celebrated, because we see that so many fail to grasp the real meaning of the subject itself. It is well to feel happy because you have large numbers, well to feel satisfied because many hundreds and thousands may gather around you and accept your truth and your idea, well to feel gratified that you can look out over a large area of country and feel that it is yours, or to some splendid temple and say, "This has been erected in the name of our religion."

But there is a higher truth than this to celebrate; there is something more than numbers, something more than the land, something more than the temple which stands upon it—it is the growth and the development of the spiritual idea within the hearts and the minds of men that makes the true wealth of Modern Spiritualism. If this has been gained and if on the pathway of knowledge you have advanced far, and have gained more truth, more understanding, more liberty of thought, more charity of purpose, then can you come together and celebrate the day with spiritual rejoicing, feeling that the clouds of error, misunderstanding and

superstition have begun to fade away before the outcoming power of the spiritual sun.

To some this may seem transcendental, and almost idealistic; and to some who are dreaming of a better day, it may seem to be the only real truth that could be uttered. It makes all the difference in the world, my friends, what relation you sustain toward the truth, whether the truth be valuable to you or not. Some persons have no feeling about to-morrow, and care nothing about a demonstration of immortality. Those who are content in the world in which they live and with the friends that surround them, would never care though a ladder was let down from the highest heaven to the very center of the earth over whose steps they might mount to the loftiest attitude of the spirit. There are those, however, who are living on the earth who have learned to understand how valueless the mere experiences of the earth are, if accepted as the end of life, who will say that the day is fair, yes; that the world is beautiful, yes; but neither of these is valuable except as it embodies and teaches a lesson that shall carry us beyond to day and beyond the beauty of the hour.

To such persons the spiritual life is the real life; to such persons the to-morrow is more than the to-day, and the spiritual things are the only real things in existence. There are some that live three score years and ten and are in this world in the beginning and in this world at the end. There are some that are born in this world that begin their life here long before they have reached the maturity of years, have passed all the distance between earth and spirit and have begun to take up their lessons of the higher life even while they are here, and have been in truth and fact, born again.

Now, the mission of Modern Spiritualism is what? To give to you individuality, and to demonstrate the great law of immortal existence, give you the key that should unlock the pearly gates which separate that world from this, to show you that though in sorrow and in pain your loved one shall fade away from the external sight, they have only passed through the narrow doorway of death to enter into the broad and mighty corridor which leads into the temple of eternal life. It is something to learn this, something to be able to say to the mourner, "Your loved one is not beneath the sod;" something to say to the mother, that her child is not buried there; something to say to the child, "Thy father is above you, and yet about you;" something to feel that in the presence of the greatest of all mysteries which you call death, you have the sight to see and the ears to hear the beauty and the glory that lie beyond it. And if you are spiritually minded, if your thoughts are placed in the right direction, and if you are unfolded in all the possibilities and capabilities of your inner nature, then you shall be able to place all things under your feet and to stand as it were, with this immortal truth that brings to you and the world the knowledge that if a man die, he shall live again.

During the last year, since last we spoke to you after this manner, many changes have come you may feel sometimes to regret. There have been some who have been earnest workers in the past in the cause of Spiritualism, who have turned apostate and have declared that there was no truth in them, and because there was none in them, none in the cause that they endeavored to represent. But in this they were mistaken. No person is as large as the cause he represents, and while they may declare that there is no truth in them, we protest against the claim that because they are false to every other man and woman beneath the banner of that great cause must be false also.

Many have taken themselves out of it and only proven how kind God is to the world, taking those away who were

perhaps, for the time being, better away than they were in it. You may rest assured, friends, that those persons who go from any movement because they must, are doing the movement at any rate, the very greatest favor possible. Instead of sitting down, then, and saying you are sad and shedding tears of regret, instead of trying to feel that you have lost much, rather feel that perhaps they are entering in upon a line of life whereby they will gain a much valued experience and be blessed and benefitted accordingly. Of these we have little to say. They are going on in their way through this transition state of human life. These experiences, whatever they may be, are doubtless necessary, and instead of our putting our hand against them, it is all the more extended to lead them on, when the time shall come that their hearts and their souls are ready for the onward journey.

There are others who have been faithful under trial, who have stood in the very vanguard of the great spiritual movement, who have looked the great, hungry, sneering world in the face and yet been faithful to the truth that was within them. They are, to our mind, the souls that are blessed of heaven—for he who feels a truth so strongly that neither temptation nor coercion can change him from his purpose, is one who has linked himself with the heart of all truth and has demonstrated his relationship to the divine.

There are many others who are neither one thing nor the other; who are Spiritualists to day, and heaven knows what to-morrow, and then Spiritualists again the next day. They enjoy being converted so much, that they backslide for the sake of being re-converted, and so are never quite certain where they stand. They are fearful of being judged on the wrong side of the fence, so they never declare just what their position is. They have not the moral strength to either mar or make any cause or movement.

Shall you blame them? Oh, no. You never blame the rope of sand that falls into your hands, but you very soon learn not to trust your weight upon it; and so from some individuals that you have seen you learn not to pin your entire faith upon them since they have so little faith within their own heart.

Now, this perhaps represents a large majority. I was going to say, of the thinking people, but I had better and more truthfully say, the unthinking people of our present age. For the majority of people do not think. The majority of men and women have no reason for the faith that is within them; they let somebody else think for them. They remind us, as we have said before, of a flock of sheep—when the leader turns to the right they go to the right; when the leaders turn to the left they break their necks in hurrying onward to the left; and whichever way the few turn, they follow out all the same. So, my friends, you have not only to have charity for those who need it, but you oftentimes have to have charity for the lack of charity that you find in the hearts and minds of those with whom you come in contact.

How, then, shall we celebrate the anniversary of Modern Spiritualism? Not, my friends, by applauding ourselves, not by saying how great as a body we are; but rather sit down in the midst of our achievements and think how much more we have to do before we realize in part even, the greater and mightier truth that is around about us. Let us not say, All things are ours; We are all right, and our neighbor is all wrong. And let us see if there is not some wrong within ourselves; and when we have made our garden bright, I am sure our neighbors will imitate our example.

A hundred years ago men contended, in the name of religion, with sword, and with danger to each other and to themselves. During the last decade we have fought tooth and nail, the idiosyncracies, the fallacies, the superstitions

that have made up the religions of other people; but the time has come now, my friends, that the rubbish has all been cleared away from your soil, and now the Spiritualist has an opportunity of showing to the world whether we have any metal or strength in him or not; for the work of the future is, not to tear down the houses of our Christian church, but to see whether we have got the brain and the muscle to build the temple of the spiritual one. It is not to point out the error of those who may differ from us, not to show how weak they are; but rather to show how pure and strong and earnest, and charitable and kind we can be in and of ourselves.

From the spiritual world we bring you all greeting. We have been with you during the last year, and tried to encourage and strengthen you who have been faithful to the work that you have undertaken. Many mistakes we have all made; but the mistakes are after all only the hand-writing of the infinite that come to teach the lesson that success and prosperity could never convey. There is no misfortune in this world if you only use the experiences of life right. There is no sad mistake that can come to any of you, if you only take the bitter experiences and let them work their refining influence in your heart, life and soul. If you can do this, you have not lost, and sometimes when it seems as if heaven was frowning upon you, there was the sweetest smile behind that frown that you could ever possibly receive, but your dim eyes and dull consciousness failed then to understand it. It was only after you had seen the flowers bloom above the ashes, that you learned that the tear-drops were only to water the seeds out of which the soul of the flower came forth and bloomed and gladdened your heart. And so, friends of earth, work earnestly; strive not for numbers, strive not to build up great men; strive not to become a power among men, as a power, but rather seek for that happy spiritual growth which shall be refining as the sunlight, as strengthening as the air you breathe, and as all prevailing and beneficent as is the presence of the eternal spirit we call our Father, and our Mother, and know no more.

WILLIAM DENTON.

Mr. President, ladies and gentlemen: It is a long time since I was able to move the lips of mortal and convey my thoughts to men; but inasmuch as this is an occasion of great interest to us who abide in the spiritual world, I take the opportunity now of adding my word to what has been and may be said.

I long ago held that no one truth could be at war with any other system of truth, and that while men were prone to think that all the demonstrations of modern science were at war with man's higher religion, it was because they comprehended so little of what science was doing and what man's religion really was. When I turned my eyes toward heaven and saw the starry worlds that made bright the night marching on their way through the sky, I saw there the handiwork of one omnipotent power. When I went down into the very bowels of the earth and read there, by the magic wand of science, the language and the words that are written on the silent pages of the rock, and saw through how many strange and mysterious ways the planet had passed, I beheld the handiwork of the infinite creator. And when I looked in the face of man, woman and child, and read there stamped as ever it is upon the very least of the earth, the great story of an immortal life, then I saw again that the stars in heaven, and the rocks beneath my feet, and the souls of men, were all working on in their way, and that the great mysterious law of evolution was changing, changing ever, and carrying each onward to its ultimate result.

Man has made a great many blunders on the journey and the way of his life. He has sought to build up men of straw, which for the time being seemed like

reality itself. He has made a God that was filled with anger and hatred for his child; he has created a devil whose great, hungry arms were ever reaching out to embrace the world. He has made a Savior standing between the Lord on the one hand, and the devil upon the other, saying, "Oh, Lord, forgive me, because I have been good and suffered myself." These things have for a time made their impression upon the human mind, but gradually as the child forgets the wild fantasy of nurses' tales and grows into the reality of the strong man, so in the manhood of the race these theories, vain and futile as they are, have all passed down the tide of time and lost themselves in the great ocean of oblivion; and while they are fading away down the hill, lo, the sun rises in the distant east, the sky grows red and the waters flush back their welcome, and the mountains stand like sentinels on guard, and as the day breaks clear and bright, and the warm sun shines over the earth, it shows that whether it be earth or sky, or sun or moon or stars, it is an expression of the same indwelling power.

Since I came to the spirit world I have learned two things; one, how little I knew, and the other how much I had yet to know. I used to think that I had gained much, but in comparison with what there is to gain, it is but as a drop of water with the great, unbounded ocean flowing on before you. When I look forward, why, it seems to me as if the wisest man was only a toddling child having gathered here and there a letter in the alphabet of the universe, and when I think how much man has yet to do, why it seems as if I ought to have a voice that could make itself heard throughout the broad land, and say to him, "Awake! thou sluggard, open thine eyes and let the truth come into thy soul."

But that is all well enough in its way; it doesn't touch the point at issue much because so many who are alive are dead, having ears they hear not, having eyes they see not; and they sit down in the night of the world and never stop to think that they have something to do.

The Christian Church occupies a position to-day of dealing out salvation to those who if they had to exert themselves for an hour, would die without it. They take the bakers' bread and the venders' wine and salvation mixed up with the two, and swallow them all down at once; take it wholesale, so to speak, and laugh at all that is said in regard to the growth of the mind and the marvelous developments that mark the age in which the world lives.

Who is responsible for the superstition of to-day? No one but that self-same power of the church that holds men down and tries to satisfy their wants by ignoring the demands of their spiritual and mental natures. Modern Spiritualism in its present form is meeting the demands of some, but in the higher form that it will soon take, it will embody in itself all the demonstrations of science, all the revelations that have been made, and then let every one tend to unfold the higher spiritual, moral nature with which man individually is endowed. And I would say that it is the work of my spiritual coadjutors in this great movement, and the work of many whom you cannot see, to carry forward this thought like a wave over the earth until hearts are touched that are responsive to it, until eyes are made glad by the light of this new truth, hearts are filled with a newer purpose, and all this ignorance and superstition turned together in the hell of man's own conceit.

There is much that I would say. I see before me some old-time friends, friends in whose hearts I live and who recall and remember pleasant associations that are now long since past; and to them, while I may not speak more directly, I would say, think not that I am dead; think not that I sleep, that I am oblivious to what is going on, but

rather think that I am working now as then, although no voice is heard, and no sign is given, and that by-and-by when the sun of the morning shall roll away these mistakes, you and I, old friends, will meet on the hilltops, never to part again. (Applause.)

MRS. DYER.

I have once before spoken in this place, and sent kindly thought and greeting to dear friends of mine who are still working on the earth. Agreeably to the thought that is now upon me, and mindful of all that is going on in the earth, I have, by kindly invitation of those who reside here, come again, not with the hope of reaching directly many of my friends, but rather with the earnest hope of touching the hearts of some who, like myself in the old days, are struggling up the heights of life, meeting and encountering its many cares, its many duties, its many obstacles; and I do sincerely hope that no words of mine will stir up strife or controversy, or excite any unfriendly thought. Little could I understand when I was here, how marvelous were the workings of those unseen ones who ever answer when we call, and whose presence makes glad so many homes. But when I had entered in upon this spiritual life and joined hands with those who had gone before and with some who are known only to me from the spiritual side, then I began to understand the enormity of the work that they were engaged in and the difficulties that they were continually meeting with so far as their earthly instruments were concerned.

I used to hear people ask, Why is it that the spirit world is not more powerful, and why do not spirits accomplish greater results? Why do they not make the cause more respected than they do? and I used to wonder sometimes myself why this was. I used to sometimes say I cannot understand; it ought to be so, and yet it is not. But now as I look from the spirit world I can plainly see, for here on the earth there is so little time given to the working of the spirit, there are so many who never think about it, and even those who claim to be more or less earnest are not half as much in earnest when the spirits advise them to do other than they wish and desire themselves. We of this life are continually compelled to fit our inspiration, our thought, and for the most part our words, down to the prejudices of those whom we are endeavoring to influence and affect.

I would say to some old friends of mine here and away, All is well with me; shed not a tear because I have left. Weep not for me; it is I, rather, who should weep for you; weep that it is not permitted yet for you to see what is surely to be yours by and by.

Dear friends, we bring you greeting, greeting on this day that you hold as the anniversary of the demonstration of man's immortal life; greeting because we can catch your sweet voices calling to us and inviting our presence; greeting because we know that we can strengthen and help and bless you as you desire.

Kind friends, we shall soon meet—soon meet again in the fair, sweet home which already is mine. Until then be faithful over little things that you have now, and you will be made master over the greater things that are yet to be given to you.

Personal spiritual tests were given before the afternoon exercises were brought to a close.

What was the Matter with Him?

He raised his hammer to drive a nail, but he struck it not, and returned the hammer to the box. Why did he not drive the nail?

He was a carpenter, working by the day, and the whistle had just blown for dinner.

Electricity.

A new theory of great importance indeed has been presented by Prof. Edlund, who maintains that a vacuum is not a hindrance to the passage of electricity. If that be true, electricity can no longer be regarded as a mere mode of motion dependent on force, but is a potential energy, capable of existing apart from perceptible material substance. I have not seen the experimental basis of his theory, but if it can be established it will be a long step towards a correct conception of the imponderable energies of the universe. Why should sensible matter be more necessary for electricity than for light and caloric, which cross the interstellar spaces, where we have no evidence of the existence of matter?

## FROM IOWA.

To the Editor of The Better Way.

By to days' mail I have sent money order for two subscriptions for THE BETTER WAY; one for six months, and one for a year. I have the promise of several from Fort Dodge, Iowa, and hope to get them. I have done all in my power to induce the friends where I have labored to subscribe, and trust that ere long many will do so. I wish to say to speakers and good test mediums that they will find in Fort Dodge, Iowa, one of the most pleasant societies to speak to, and an intelligent, earnest people, who are ready and anxious to investigate the phenomena, and that in their hall no disturbance or violation of conditions are ever attempted.

There is a great demand for good test mediums there and in this place, which is about fifty miles west; also at Ida Grove and Mapleton, Iowa. A good platform test medium and good independent slate writing medium, would find in these places an opportunity to do much good and just remuneration for their time and work; also in Fayette, Iowa, and Strawberry Point, Iowa.

I have been speaking in Fayette, Strawberry Point, Randall, Fort Dodge and Wall Lake, Iowa, since the 20th of October, 1888, and know a good lasting work for the truth has been done by the inspiration of my angel guides. I have held many parlor meetings and given many good tests and many individual poems that the hearers said were wonderful.

My soul is full of gratitude to the dear angels that my inspiration grows brighter and deeper as time advances. No words of mine can tell how deeply I love my work, and how I pray that all the dear, faithful workers may find open fields, kind appreciation and remuneration sufficient to support them and leave them free to move forward in gladness until all tears shall be wiped away by the birth of the knowledge of eternal life, and on until truth and honor shall govern the world. Knowing, as I do, that education to the knowledge of ourselves and our human kind with all their needs, and how to change the conditions that lead to crime and sorrow, is the only hope of growth to all that is good and true, I feel like saying on with brave souls and fast clasped hands with all who will work until humanity is unfolded to the wealth of soul, this divine gospel of spiritual philosophy and facts the angels have unfolded to us.

I hope, my brother, you may find support to soul and hands to make THE BETTER WAY the grandest beacon of light that ever shone on human souls. Far may it rise in noble influence, bringing to all true mediums and workers courage to speak and live the holy truths, never faltering until our white banner floats over all the world. Your true friend and sister worker.

SOPHONIA E. WARNER BISHOP.  
P. S.—I go to Minneapolis, Minn., the third Sunday of April, 1889. I wish to say to those mediums who desire to visit the places in Iowa I have named, can address A. A. Knight, Fayette, Ia., M. A. Hoag, Strawberry Point, O. Nelson, Fort Dodge, H. J. Simpson, Wall Lake, all of Iowa.

Wall Lake, Iowa, April, 1889.

Written for The Better Way.

## SHOOTING STARS OF THOUGHT.

Cultivate anything and it will grow. Even a stick or a stone can be turned to some use.

I cannot tell myself a deliberate falsehood. Then why should I tell my neighbor a story?

Don't pet me or you will spoil me; don't scold me or you will spoil me. Let me alone and we are friends.

It is not so much that the mind is exhausted as it is scared at the many ways presented to go that puzzles us.

We make laws then go home and study how to get around them. A law that is not framed for the good of all is no law at all.

Why should we quarrel about property? We don't own an inch of it; it is only given to us in trust for our children by Father God. It is our duty to use it well.

It is not the amount of property a man owns that is his real wealth, but the richness of his mind stored in the cells of thought spheres that endureth forever.

The only equalizing power between capital and labor is just work and good pay, which can be better settled between two directly concerned than ten thousand others who know nothing of their inner circumstances.

A STUDENT OF NATURE.

## Is Tennyson a Spiritualist?

To the Editor of The Better Way.

Dec. 15, 1888, there appeared in the columns of THE BETTER WAY an article entitled "Tennyson's Waking Trance," in which the following statement was made, viz: "The name of the poet Tennyson has never before been connected with Spiritualism." Such, however, is not the case.

The New York Weekly Tribune, of January 14, 1889, published this in reference to the poet:

"Mr. Tennyson—of whom it has before been stated that he was a Spiritualist—is said to have so firm a conviction as to personal immortality that he cannot bear the slightest contradiction on that subject. The unlucky friend or acquaintance who happens to question the belief in his presence, is silenced with very little ceremony by the irate poet."

M. PELTON.

Written for The Better Way.

## HARMONY.

ALLIE LINDSAY LYNCH.

Spiritualists may be kind hearted and well meaning, yet not harmonious. I find this true here and elsewhere. Where there is a society and public hall this inharmonious is not so noticeable. But in small circles it becomes oppressive to some sensitive persons. For instance, some minds run in channels that seem to seek only that which causes boisterous laughter—tests of a frivolous nature. These persons usually are good-natured but lacking in a certain refinement that grows with intellectual culture. There are others who seek to obtain spiritual advice, sacred truths, intelligent communications, from the deities of spirit life.

In a small circle these two classes, even when earnest workers and staunch advocates, are inharmonious and dissatisfied with the calls of each other upon the controls of a medium. It is best, then, for each set to hold separate circles, meeting elsewhere on friendly terms. It is impossible to carry on harmonious circles unless the attendants have similar minds and desires. To me trance mediumship is a doorway through which I desire to obtain instructive teachings pertaining to immortal life. Many thus look upon Spiritualism. Others care more to question the spirits regarding worldly affairs; who will marry, who die, what they or some other mortal had been doing or had for their supper.

Finding that I cannot enjoy such a circle, I do not attend. On the other hand, as I greatly enjoy a "feast of love and flow of soul," and have, during my ten months' residence here, found there were others as hungry for intellectual and spiritual truths, it has seemed meet that there should be circles of this order held. My home is my paradise, and I seldom leave it. So I invited three women I had encouraged a liking for. We now number eight congenial souls. Others will be admitted, as I learn of intelligent women desirous to join. Expect two new members at our next. We have one fine trance medium for tests and rhythmic messages that are almost lectures. When she—Dr. Underwood—can be present, our "seaw meetings" are very interesting, and we are given many beautiful thoughts.

We have four mediums that promise to be useful when better developed, including myself. My guides have constantly urged me to "scatter good seed" and said "there was a work for me to do." The beginning is small, but my soul is desirous of usefulness; and already, through the small circles held at my home, I know of three women that have received the blessed truth. My pen is seldom idle, and I seldom pen a letter that is not strongly tinged with my belief or rather knowledge. Far and near these letters go. A few old orthodox friends have seen fit to drop the correspondence through fear of the devil; but several have become so interested—even after hard struggles—as to have resolved to investigate. Were I a psychometrist, I could do more. I can safely claim nine persons as my converts and six more "on the fence," and it is but three years since I had the scales torn from my eyes. I am not boastful; simply earnest. Others have done vastly more; may not so well. All should try. So long as Spiritualists hide behind policy they hinder in place of help us. Owing to truthful parents I have always abhorred the deceitful. What I am that I am. If I like a person they soon know it; if I do not fancy them I do not seek them or beg them to visit me.

True, there are people who seem possessed of a spirit that takes them where they are not wanted. Well, when I learn that such cannot take a hint, I open my mouth and say that as there is no pleasure in being together, we had best remain asunder in future. The guide of Mrs. Brigham recently said we should have this privilege. I do not wish to wound, but I must not grieve and irritate my own spirit by coming in contact with antagonistic forces or influences. Intuitively I have long been able to detect this spirit of harmony or discord at my first meeting with a person. More and more each day I feel that we should act accordingly. If spirits out of the body will and do have this privilege, why not mortals? There are some persons I know whose presence is so disturbing to my sensitive nature that a moment's accidental contact will dispel my cheerfulness and leave me with a chill of depression. I find others are thus. We cannot help this. Must we, then, for policy or fear of giving offense, enact a lie and continue the meetings? Not I. In public hall I may, but not in private life, the home or small circle.

When I pick up a pencil I never know when I will be able to lay it down. As I write I feel, and as I feel I love to write. In many cases, as in this, I manage to say but little. As little as it is I shall send it forth with the hope that some other woman may be encouraged to begin at the small opening she can make use of and reach out for hearts. There is not a dearer little book in the world than "Brick" Pomeroy's "Reaching for Hearts," by-the-way. Seeing a copy, I sent to him for a dozen books and quickly disposed of them to friends who visit our home. One mother and member of our circle has told me that her inebriate son, after reading it, said, "Ma, I have taken my last drink." Another woman said, "One of my young men boarders has not used tobacco since he read 'Brick's' little book. As they are only twenty-five cents, every home should contain one. I have ordered another dozen. Others should do the same, as every neighborhood would have happier homes where it is circulated. God speed the truth."

Memphis, Tenn.

## "OLD BAY STATE."

Dear Better Way:—On my way southward I have thought a few lines from my pen might not go amiss to many of your numerous readers. Along the path of my journey I endeavored to gain by the wayside facts and things of interest to all who were engaged in the "truth wherein all are free." I had the pleasure stopping at Hartford and New Haven, Connecticut; the latter, the City of Elms, lately made notorious for arresting some of our best and most noted mediums, favorably known to the community of the East and doubtless elsewhere. It is satisfactory to know that these noble souls are still working in their way for the cause, and to date are alive with the truth and aglow with God's living fire of eternal light.

I found Spiritualism had a strong hold in the godly orthodox City of Elms, (New Haven), and quite a number are now investigating the truth, who never, probably would have thought of ever giving it any consideration had it not been for the advertising of it by the arrest of these parties who so nobly represented our truth of spirit power. So you see truth crushed to earth will rise again.

From New Haven I journeyed to the active city of Bridgeport, Conn., where I found a good-sized society of noble souls who had a fine society and composed representative minds and people of that city, and among them some of our oldest and staunchest of Spiritualists, who for years have journeyed in the better way that leads to truth and life. By the way, this society in Bridgeport deserves credit for their good singing—some excellent voices amongst them, and a credit to the cause, for as a general thing, poor singing is common amongst us as an organization anywhere. I noticed those indefatigable pilgrim workers, the Belnaps, the Wilsons, Healeys and others, who were yet neither tired nor weary in well doing.

Spiritualism is on the grand march; its has in this noble city of beauty many souls in the busy walks of life engaged in seeking the truth, and know that many circles are held in private families in Bridgeport. The truth is still triumphant, and the kaleidoscope of its beauty of truth is revealing its phases of sublime grandeur in the great degree of comfort it gives to its thousands of adherents, and more to its thousands of accessions. Spiritualism is not vapor, but a solid body of comfort and a truth of sweet peace, of which the world cannot give or take away. 'Tis heaven-born, of spirit spiritual; God manifested in the flesh.

The garden of truth blooms eternal; its buds are full of blessed promises to all who seek, for they will find; and its realizations are freedom from thrall-dom and the slavery of the past's ignorant teachings. All nature is crying aloud, the spirit of which is come unto me and I will give thee rest; the significance of which is the birth of the spirit which is here.

Our anniversary was here and welcomed as an anniversary for our cause, despite of the "croakers and milk and water vessels" which may be amongst us.

Spiritualists awake! These are the times to show your colors, not to haul down but to raise them higher than ever before, and for us all to kindle anew the vital spark of heavenly flame within us. Let us cultivate the within before we attempt to prune even our neighbors—first at home, then abroad. But I must to a finale, and hoping to hear you have enjoyed your anniversary and with my best wishes to all for many more, I remain, sincerely yours,

New York.

Written for The Better Way.

## CHRIST AND HIS GENEALOGY.

We believe that Jesus Christ is the son of God, but not the only son, nor a son in any special sense; or that his mortal life originated in any way different from ordinary mortals. We are all sons and daughters of God, and in the Bible he is often spoken of as our father. It is said in that book that God made man, male and female in his own image and likeness; and if that be so, God is male and female. God is our father and mother, and we are part and parcel of God. "In him we live and move and have our being."

We reject the idea of Christ's miraculous conception and birth; yet, if this doctrine be true, the Bible writers have greatly blundered in tracing his genealogy from Adam through certain lines of descent to Joseph, his father. If Jesus was not the son of Joseph, the carpenter, then we inquire what is the meaning of Luke's narrative in which he tells us that Jesus, when twelve years of age, went with "his parents" to Jerusalem, and while there they lost sight of their boy and returned homeward without him, thinking he had gone on with relatives? On discovering their mistake, they (Mary and Joseph) went back to the city in search, and came upon him in the temple; and Mary said, "Son, why hast thou dealt with us thus? Thy father and I sought thee sorrowing." What is the meaning of such language if Jesus was not the son of Mary by the fatherhood of Joseph, her husband? If Joseph was not the father of Jesus by blood relation, then his pedigree is utterly worthless and useless.

Why was the genealogy of Christ so written, that in one of the books there are forty-two generations, (from David to Jesus), and in the other twenty-

eight, and that there are only two names similar in this long catalogue of father begat such and such an one, and on up to the time of Jesus? If he was born of the virgin Mary, why not trace the genealogy to her instead of Joseph? If he was brought into the world by a miraculous conception and birth, what is the use of any genealogy or pedigree whatever?

If Christ was a descendant of Adam through the natural genealogy of Abraham, Jacob, David, et al., what becomes of the miraculous conception? It is strange if this man, who had "neither beginning of days nor end of life," should have a human genealogy. It is stranger still that people claim for him a pedigree on the side of the father, and at the same time a miraculous conception and birth without this father. Perhaps these conflicting accounts were written of him that it might be fulfilled which was declared by the ancient prophets that the Christ should spring from the tribe of Judah. And if he came from that tribe through Joseph, the miraculous conception and birth are altogether out of order. There was no miracle about it. We do not credit the story of a union between a god and a girl which produced what Matthew calls "a holy thing." There seems to be much crookedness connected with the whole matter of pedigree.

We believe Spiritualists have a better opinion of Christ, and a better understanding of his teachings and character than Christians have. We believe and accept the truth in all its forms wherever found, whether in the Christian's Bible or some other bible; and we profess to know much more concerning the immortality of man than that book teaches.

In Jesus of Nazareth we recognize a noble portrait of spiritual manhood, a teacher of truth and righteousness, declaring the fatherhood of God and the brotherhood of men, in a dark and cruel era, and becoming a savior to all who have received and practiced the saving truths he taught. Whoever, through mental enlightenment and spiritual attainment, becomes capable of imparting saving truth and spiritual energy to others, becomes, in a true sense, a savior of others. Hence we gratefully recognize many saviors of mankind in the past, and deem it the privilege as well as duty of all to aspire to that high service to their kind. In its true sense, "salvation" implies knowledge of and conformity to the conditions of right living in all departments, physical, mental, moral and spiritual, and it is to be sought in this life as well as in the next.

We believe that Jesus died as other mortals die—that he arose from the dead just as millions more, both before and since that time, have risen, and we believe he showed himself alive after his death in materialized form, just as millions of other spirits have done; and this is one of the best proofs we have in the Bible of the truth and reality of spiritual phenomena. We reject the idea that his mortal, physical body rose from the dead and ascended into heaven. There is another record different from the Bible accounts, which informs us that the bodily form was removed from the sepulchre by the friends of the Nazarene, who desired to give it interim in what they considered a more sacred place, but the spiritual body of Jesus was so wonderfully endowed with power that he was enabled to return to earth and manifest to the sight of mortals. We believe this record.

When the disciples were assembled in a room, the doors being closed, their risen lord appeared in their midst and as suddenly vanished out of sight. Can such a phenomenon be harmonized with the theory that it was his crucified body which entered through closed doors, and in an instant vanished out of sight. For the space of forty days, from time to time he thus appeared and disappeared. Was it really the flesh, blood and bones of the crucified Jesus that ascended into heaven when he passed out of sight at the ascension? Paul was very positive that "flesh and blood cannot inherit the kingdom of God." At the time of the ascension two angels stood by, clothed in shining garments, just as visible as was Jesus himself. Thousands of credible witnesses to day living have beheld just as striking instances of materialization as the cause of the risen Christ.

A. H. NICHOLAS.

Written for The Better Way.

Our Greatest Strength is in the Link that Binds Us Together.

We gain mental strength, power and endurance by being left to our own resources. It is thus new and pretty thoughts are born from the womb of our fancy, and we are bathed in the light of our own intellect, as pleased as the child that succeeds in tottering from one chair to another for the first time. From these ideas grow inventions, designs, desires or plans, which, if followed up, lead on to success. In some of the many pathways onward over the vast ocean of life spread out before us, on which many have been wrecked and gone down out of our sight, to be forgotten only for a time, as nature will again come to their aid, she being always ready to help us onward, if we train our own energies toward the help of each other in mutual wisdom. As resources sometimes fail, we who are yet sailing over the calm waves of commerce, under the bright and balmy sun of success, if we expect nature to smile upon us through our neighbors in the world's life voyage, we should not fail to send out our life-boat, laden with means to help them onward toward that part of health, happiness and pleasures of an unbroken home, where they may rest in peace until old Father Time, of three score years and ten, comes to reap the harvest of white headed old age, ripe in the duties of this world, prepared to be gathered by Father Nature in the folds of the flock, assembled to meet us in that bright home which is to come.

A STUDENT OF NATURE.

Cincinnati, March, 1889.

## The Coming of Buddha.

(From Illuminated Buddhism.)

There is a tradition in India that when Buddha appeared on earth again he will come from the West. It is also said that the Buddhists in Ceylon are looking for its fulfillment, either in recognition of the Asiatic literature or in the appearance of some new teacher of the ancient doctrines.

In India's land, by Ganges stream,  
The Brahmin seeks his god in vain;  
The Buddha waits in mystic dream  
For Buddha's light to come again.

In ancient days its rays sublime  
Illumed the soul with peace and love,  
When, bowing at its bloodless shrine,  
The sages learned of life above.

O land of song, whose sun is set,  
Whose wisdom reached the Western shore,  
Rise up anew thy star to greet;  
Thy mysteries again explore.

It shines again the world to bless,  
It lights the host of Brahmas' heaven;  
Nirvana greets with joy and peace  
The blessed truth to mortals given.

O mortal sage with soul so grand,  
Who bore the truth in love and power  
Throughout the new-born Western land,  
The earth shall bless thy natal hour.

O Western world, thy life is free,  
No fetters bind thy soul in chains;  
Thy gods are peace and liberty,  
Thy worship, all that truth maintains.

O Eastern world, whose life divine  
Reflects the rays of heavenly birth,  
Thy glory is the power of mind  
That lights the nations of the earth.

O sacred seat by Ganges stream,  
Where millions seek the gods of yore,  
Thy star, that vanished like a dream,  
Returns to shine forevermore.

## GRAND RAPIDS, MICH.—ITS MARK.

H. W. BOOZER.

In the work of Modern Spiritualism, there are certain localities possessed of great historic interest. Of these Waverlet and Hydesville, N. Y.; Stratford, Conn.; Boston and San Francisco have each made their distinctive marks, and I write this article to place this city on the list—later earned—perhaps unknown to the mass of your readers, but as certain to be fully recognized in the future, as are the aforementioned places at the present time.

Grand Rapids, Mich., has made its mark with the mediumship, which has been developed here, of which, at this time, we desire to present several noteworthy examples.

A few years ago only, W. C. Mansfield, of Cassadaga fame, commenced and attained his development here as a slate writer. He now stands the peer of an Evans, Slade or a Watkins; and it is safe to predict that there awaits this gentleman a brilliant immediate future in the exercise of this useful mediumistic gift. While our speakers and writers are needed advertising agencies in agitating and in awakening interest in the subject, the conversions to Spiritualism are made only through the demonstrations of such workers as Mr. Mansfield as was abundantly proved at Cassadaga Camp last summer.

Joseph Gurney Fisher stands among the very few who have through manifestations in art, given evidence of the curi-osity of life. He commenced his work blindfolded that he might himself be satisfied of a power outside of himself. This culminated in a public exhibition which was a complete success—wonderful sketches, being thus made in from three to five minutes time, each a distinct artistic conception, bearing no resemblance to the others. Connoisseurs have identified the drawings of Corot, Dupre, Quartley, Daubigny and others, in the vigor and peculiarities of their respective styles; and Mr. Fisher stands to-day an acknowledged master in black and white with art circles. His productions are eagerly sought for, and prices are paid for them commensurate with their real worth. This medium is so quiet and retired, that the world only knows of his existence through the merits of his work.

Some years ago, the writer induced the world-renowned Jesse Shepard to visit this city. The development of musical mediumship, through the subtle working of psychic law, has been the outcome of that visit; and the result is now manifest in the existence of two musical mediums of great power. One of these is a boy of eleven years, without drill in or knowledge of the art, whose performances for inconceivable rapidity and skill of movement, as well as inspiring effect, are truly wonderful. This boy has not yet made his debut before the public, nor passed the criticism which he must pass before long. His work is of great interest to all who hear him as well as to connoisseurs.

The other instance is that of Mary K. Boozer, who has been previously mentioned in the columns of THE BETTER WAY. The music produced through this medium, who, by the way, is unable to sing any of the ordinary popular airs, so deficient is she in personal cultivation of the art, has passed the criticism of the most competent judges, who unite in opinion that it is classical music and of a high order. Said one of them to her, "Mrs. Boozer, for fifty years you had constantly practiced, and then accomplished what I have to-day just heard, you would have reason to be proud of the result attained." Her musical seances are usually closed with a rendition of the Battle of Waterloo; never, however, being played twice alike, wherein, so the invisible musical master, Meyerbeer previously states, Napoleon's staff, led by Marshal Ney, are present to direct the electric action. In this grand drama of war addressed to the spiritual faculties of the audience through the sense of hearing, the performances being always in total darkness, every detail of the scene of carnage

is so faithfully represented, that we seem also to see as well as to hear. Sounds seemingly out of the power of the player to produce, and while her hands are most fully otherwise employed, the roll of the cannon far and near, with their reverberating sound, and the shock which seemingly raises the earth beneath us; the crack of musketry; the wild shrieks of the wounded and the groans of the dying; the calls of command, now plainly heard, again almost lost in the din and confusion; the advance and the retreat; the exultation of the approach preface the clash of the armies; the movements of the fier, his inspiring strains depicting the part he is personally acting in the strife—at one time overborne and struggling with here and there a note; anon again triumphant, his strains ring with a vitality complete and supernaturally intense, while again a sweeping shot has suddenly left with us the sound of his last note; once more a new effort takes up his word, when the same struggle is re-enacted, and the close of the battle is told by the gradual dying away of the reverberations of the cannonade.

But few musical performances have ever interested me equal to this; among these I now only recall Jesse Shepard's Egyptian March and Blind Tom's Battle of Manassas.

In this connection, Mr. Editor, please permit me a small space as a matter de- alike to the cause, one of its most worthy workers, and the investigating public, for a very brief resume of this medium's past work in this city. She began in 1859 in Vergennes of this county with sittings and entranced demonstrating remarkable clairvoyant penetration and psychometric sensitiveness. The incident of unconsciousness soon gave way to a state of full consciousness. A period of twenty-five years was spent healing the sick, her patients being mostly those given up as incurable by the different schools of medical practice. The diagnosis of the cases sent from all parts of the United States and abroad, made through her or handwriting, were not only always acknowledged correct, but revealed a very unusual insight into the world of causes in their connection with disease in all physical ailments, hereditary taints and insanity, while those in opposition to opinions of the regulars were demonstrated by the autopsy which was always resorted to in those cases she was often called to examine only and not treat—in this being incited with the hope of defeating the power of Spiritualism, but always resulting in the defeat of the doctors and the triumph of the spirit through clairvoyant sight. In the exercise of the healing gift, it was usual to hear the crackle of the electric action pass from the hands like a shower of sparks.

All of her work has been characterized by its thoroughness and reliability. While not professing to be either a seer or a prophetic medium, the spirit workers have converted a great many to the truth through their agency, and a large portion of her work has always been of a prophetic character—the future, as well as the past and present, being part of every sitting. For some time back her sittings have had the special feature of an improvisation in verse, wherein the points usually made psychometrically in the life of the sitter are each woven, a beautiful wonder to the recipient, who is quite generally affected to tears, and very often offers the most liberal terms for the same in written form. This, however, is out of her power, as each line comes without any foreknowledge whatever, and passes at once as quickly from her memory. These improvisations, which we believe to be influenced by the gifted Elizabeth Barrett Browning, are very impressive; they are real and genuine poetic views of exquisite construction and finish, worthy of the high source from which they purport to come, and not like the imperfect rhyme and irregular measure of the efforts of many of our public speakers in this line.

Her physical health has, of late years, been frail, a partial result of the strain imposed by her practice as a healer. It is now improving and she hopes in years of added health and usefulness.

I should also state that Grand Rapids has one more musical medium—a result of the visit here of Maud Brown—whose music, though only beginning, is very pleasing and interesting, and of which all who have heard it have high hopes.

This city can also claim a public test medium, W. E. Reid, who is second to none in the quality of his work. We know one lays himself liable to criticism in speaking of this place, for the reason that so many of these mediums give private sittings; and this fact also renders their public work liable to suspicion and often very justly so. We remember a visit of a very celebrated public test medium, who, after the affair was over, it was found had not been a single case with whom there had not been a previous sitting. It is unfortunate that this medium also give sittings. Yet we have proofs of test given here, where we know the parties had not previously met and there was absolutely no chance for deception. It is also unfortunate, this being his home as he has demonstrated right here, that the medium's energies go into other channels, where the chances are at best for partial success only.

These, Mr. Editor, are noted instances of phases of mediumship that have been developed in Grand Rapids, Mich., which are now making and are destined to make their mark in the history of Modern Spiritualism.

A correspondent was made by our type in issue of March 30, to state that Mrs. L. Stevens of Pittsburgh, Pa., is "holding forth" as a medium in California. She there only on a visit and for health. The writer said that she is "budding forth."

She occasionally exercises her gift of speech in Pittsburgh, where as a medium she is much admired and where she has had courage to publicly lift her voice. Such mediums are the hope of our workers and deserve every possible encouragement.



## THEIR OWN DOCTORS.

Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, seek dark, airy places, drink water and sometimes plunge into it. When a dog has lost its appetite it eats that species of grass known as dog's grass, which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always keeps as far as possible, in the sun. The warriers have regular organized ambulances. Latrelle cut the antennae of the ant and other ants came and covered the wounded part with a transparent fluid secreted in their mouths. If a chimpanzee is wounded it stops the bleeding by placing its hand on the wound or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on it completes the amputation by means of its teeth. A dog being stung on the muzzle by a viper was observed to plunge its head repeatedly for several days into running water.

A terrier hurt its right eye. It remained under a counter, avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment, rest and abstinence from food. The local treatment consisted in licking the upper surface of the paw which it applied to the wounded eye, again licking the paw when it became dry. Animals suffering from traumatic fever treat themselves by the continued application of cold water, which Mr. Delaunay considers to be more certain than any of the other methods. In view of these interesting facts we are, he thinks, forced to admit that hygiene and therapeutics, as practiced by animals, may, in the interest of psychology, be studied with advantage. Many physicians have been keen observers of animals, their diseases, and the methods adopted by them in their wonderful instinct to cure themselves, and have availed themselves of the knowledge so obtained in their own practice.—New Orleans Picayune.

## Wonder What It Thought.

On a cold morning in January, I saw a little sparrow sitting beside what had once been a hole in the outer edge of an upper porch floor, which my wife had stopped up with a cigar box lid to prevent scattering their dirt, when building, on the lower porch. There I had watched them all the previous summer, coming and going; carrying strings, moss, grass and twigs to provide a habitation for their progeny, and in due time patiently feeding them. It seemed to study why it was, and what to do about it.

How often are our hopes set aside by some unforeseen circumstances set in our way, we know not how. They come, perhaps, by accident, design or in advance of our perception, as in case of the little bird, yet for some good purpose. Why do we fret and complain of a broken piece of work, a cloudy day put in our way, a friend's appearance just when we are busy, the loss of a dollar or failure to accomplish or get a desired object? They often lead to something better, and does not nature give us a thousand and one objects in their place if we take our eyes and mind off the broken idea to fill the gap instantly, and thus take away the miserable feelings which we are so apt to hug to our person. Person indeed, for it is but the sure seeds of disease in our bodies if we hold them long enough to take root and grow. Then take them out at once after the mishap and look around you among the thousands of ways nature has set before us to select that which will remedy the error and change an uncomfortable feeling into that of pleasure.

## A STUDENT OF NATURE.

George Washington was born Friday, February 22, 1732, died December 14, 1799, in the last hour of the day, the last day of the week, of the last month in the year of the last year of the century.

Oh, we are only tenants, all Of small or large estate, At pleasure of the landlord's call, Who fixes time and date.

LOGOGRYPH.

What is in Rome apparent, but not in London found Invisible in Heaven, but seen on grassy ground; In water, air and fire and thunder's dreadful roar We can perceive it stirring and in rainstorm to pour.

It does to coward service alike as unto brave, Though different in position, and is in danger safe, It is the first in running, although the last in fear, It moves with every army, in front as well as rear.

R.

The mightiest of cities? Rome! The mightiest of the gods? As or!

REMARKABLE FRIDAYS.

Jesus, of Nazareth, styled the Christ, crucified 33 A.D.

Abe Lincoln, President of the United States of North America, fatally shot April 13, 1865.

The new continent—afterwards called America—discovered by Christopher Columbus, October 12, 1492.

The angelic state is such that each communicates his own blessedness and happiness to another.—Swedenborg.

He (departing)—I hope, Miss Smith, I will be green in your memory. She (tenderly)—Yes, Mr. Grassley, and you will be green in the memory of everybody who has known you. But don't be sad Mr. Grassley, you'll be ripe by-and-by, maybe.—Washington Post.

## MATERIALIZATION.

Seance with Mrs. Effie Moss. To the Editor of The Better Way.

I suppose you and the readers of THE BETTER WAY are always pleased to read communications that are composed entirely of truth and truth alone. Consequently I am desirous of giving to you and them the following account of a private, or special materialization seance, held on Wednesday evening at the residence of Mrs. Capt. Cabbel No. 201 Second street, S. E., this city, Mrs. Effie Moss, the medium.

Seventeen specially invited ladies and gentlemen assembled in the large room on the second floor at 7:45 p. m. After pleasantly conversing several minutes, my wife started a hymn in which all joined, during which Mrs. Moss went under control and into the cabinet, which had previously been carefully inspected by request of the attendant, Mr. John Suterland.

Immediately after the medium had entered the cabinet, she came to the opening, stepped outside, pulled the curtain wide open on one side and holding it there, also holding with the other hand a gentleman's hand whom she called up, exposing thereby the whole interior of the cabinet. A white cloud like form could be seen gradually growing larger and larger as it coming up and out of the floor in the center of the cabinet and in full view of everyone—growing to the height of an adult person; it seemed to take life to itself; walked out of the cabinet about a foot, stood alongside of the medium a moment, who still stood holding the curtain open and the gentleman's hand then retired into the cabinet, the medium following the form. The attendant said this was the spirit of the medium's sister, known as "Egypta." A moment after, Egypta came from the cabinet and materialized about two yards of lace, which she threw on the floor and invited all in the room to inspect it. Then she materialized a very large Calla lily with stem about twelve inches long, which she presented to my wife, saying that it was a present to her from little Lilly, one of the cabinet controls, as a token of remembrance, my wife having presented the medium with a lily plant for little Lilly several days previous. Then Egypta materialized several roses and flowers, which she gave to different persons present.

Little Lilly sang a verse of the "cricket on the hearth," and asked me if I ever heard that song before. I said yes, and asked her why she had asked me. She said my sister-in-law told her to sing it. (This was a good test for me). Then my sister-in-law appeared at the opening and called me by my Christian name. I went to her; she said she wanted to give me a flower as long as Lilly had given one to Beck (my wife, her sister). She asked me to hold my hand and pull up my coat sleeve; then she told me to feel her arms, which I did and found them bare to the shoulders, with the tips of her fingers in the palm of my left hand, she commenced rubbing softly, and in a few minutes I felt something like raw cotton under her fingers, and in my hand, which gradually felt as if what ever it was that was coming, there was more than fabric. Finally I was conscious of the fact that it was a flower, a white carnation, which she took and placed in the top button-hole of my coat, kissed it, kissed me, then walked to where her sister, my wife, was sitting, stooped and kissed her, crossed the room and kissed another lady, a medium, whom she has controlled several times, then went into the cabinet.

Then came a form that was announced as Lucille Western; she stayed a minute or so, then went back and sang "Then you'll remember me." Then came the wife of a gentleman present, and he held quite a conversation with her. Then a form to a lady who said she had seen this form clairvoyantly many times and recognized it as her guardian spirit, a feature of this form was an illuminated Calla lily on her breast, which gradually became visible as she was speaking to the lady and telling her that she would know her by that emblem when she appeared to her hereafter. This form dematerialized where it stood just at the opening and was seen by all. Then came another form that had an illuminated crescent just above its head; this form called me to the cabinet, took me inside and talked with me at least three minutes, saying that she was the guardian spirit of my wife and gave me good advice, etc. Then she came to the opening as I came out, asked for more light and told me to look at her face good, so that I might know it. I could see her very plain; she was much thinner than the medium who is quite stout. She also dematerialized in full view of all present. Several other forms came and were recognized; one materialized outside of the cabinet, went to a lady who recognized it as her daughter, Addie, and led the lady into the cabinet and there talked several moments.

Then "Jack," one of the cabinet guides, came and shook hands with all who desired to have that pleasure, of which about a dozen availed themselves; he then called me and made me feel his breast to prove that it was not the medium, but a man. The light was lowered a little and the forms of three little children appeared at once, one was a little daughter of mine, one a little daughter of a lady present, the other little Lilly, the cabinet guide. Lilly told who they were and saying they were "three little maids from school." Then came an Indian girl, who said her name was "Morning Star." To music from a mouth-organ, played by a lady, she danced a "hornpipe," shook hands with many present, then went into the cabinet—then came quite a noise from the cabinet—such as an In-

dian would make, and an Indian at least seven feet tall appeared twirling an illuminated tomahawk and uttering guttural sounds or talking broken English. Many more forms appeared during the evening, making twenty-nine in all. There was good light all the time, and at any time during the evening time could be distinguished from a watch held in the lap, except during the appearance of "the three little maids." I write this for the benefit of any and all who believe or doubt the return of spirits, and trust it may find space in the columns of THE BETTER WAY.

Mrs. Moss' seances during her stay here have been perfect success in a convincing point of view if not financially. She is a lady of refinement and has made many friends here who regret her having to leave them.

Yours in truth, C. W. SMITH. West Washington, D. C., Prospect Ave.

Written for The Better Way. Thoughts.

A STUDENT OF NATURE.

Thoughts are very curious things. They seem to be endowed with wings; They come and go across the mind; Like spirits of the human kind; Some in feelings of deep despair, As if to find some comfort there; An anxious thought then and now, That marks itself upon the brow; Some seem to struggle in on us, Always ready for a fuss; Suspicion follows in the train To get rid of it we try in vain; Some bring trouble for to-morrow, And many of them trouble borrow; Jealousy is the worst of all And often drives us to the wall; Next comes an error in our way, Which always has too much to say; Some are selfish in desire; And never lead us any higher; Then they pair in anxious doubt; Between the two, we can't find out; Some come to us, and drop a tear, But soon again they disappear; But here comes a thought of fun, Won't we have a jolly run; Others to us of pleasure As we pass an hour of leisure; Others alight with a beaming smile, As sweet as Mary on the stile, Some arrive in groups of love, That seem to drop from above; Then they come in troops so fast That we lose them all at last.

No thought shall enter here in vain Freedom to all we will maintain; And help them out of any sorrow For we may read it yet to-morrow; So to all, we'll give our greeting, Then we'll have a happy meeting, When our thoughts are joined together. In a life that naught can sever. Cincinnati, March, 1889.

## SUMMERLAND.

To whom it may Concern: We, the undersigned business men of Santa Barbara, California, take pleasure in certifying that we are familiar with Ortega Hill, owned by H. L. Williams, of this place, and of its surroundings; that it is one of the finest locations and sites on this Coast for a large hotel and sanitarium; that the erection of such buildings will fill a want in this country.

The hill is located immediately upon the ocean with an elevation of a little over 200 feet above sea level, is very accessible, and commands one of the most magnificent views in the world of the oceans, islands, towns, valleys and mountains. The site is situated as to give a full view of the ocean with its undulating shores, and miles of beach drives. The town and valley of Carpinteria, the beautiful Monticito valley the city of Santa Barbara, five miles distant. The Santa Yuz range of mountains, which rise some 4,000 feet above the sea, form the background, the whole making a beautiful, real and living picture. We are certain that a hotel erected on this site would attract people from all sections of the world and be a profitable investment to the stockholders. Our equable climate is too well known to mention. The beach at Ortega Hill is as fine for bathing as any on the Coast.

Geo. W. Coffin, President Commercial Bank.

W. B. Metcalf, Cashier Commercial Bank.

W. M. Eddy, Pres't. Santa Barbara County National Bank.

E. S. Sheffield, Cashier Santa Barbara County National Bank.

Walter H. Nixon, Editor Santa Barbara Press.

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## "Transcendental Action of the Spirit."

To the Editor of The Better Way.

In article under above caption, in a recent number of your paper, where it is asked whether a spirit can leave its body and return at will, prior to physical death, I can answer in the affirmative, having had some experience in that matter myself. I know positively that I have left my body on various occasions, going from place to place, examining things, and exercising my five senses or reasoning powers as when in the body. That which we call the physical is simply of a grosser nature, and is the medium through which the soul operates—the spirit body taking its place when out of the material body. And when leaving the latter during earth life, the spirit body is detached, showing itself like a materialized spirit or phantom form, but connected to the physical body by a magnetic current. Should this current be severed though, during its temporary or relative transition, it would result in immediate death of the physical body. Although unable to express myself in technical terms, I intuitively feel that the motive power of this action is, what I may term electro magnetism, electricity having its battery in the brain and magnetism connecting the spirit to the exterior, or vice versa.

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WAY PUBLISHING COMPANY.

## SUMMERLAND,

—THE NEW—

## Spiritualist Colony

—OF THE—

## PACIFIC COAST

LOCATED

—IN THE—

MOST DELIGHTFUL COUNTRY

—AND—

CLIMATE ON THE GLOBE.

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Send four two cent stamps, lock of hair, name, age and sex. We will diagnose your case free by Independent Spirit Writing. Address

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## THEIR OWN DOCTORS.

Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever restrict their diet, seek dark, airy places, drink water and sometimes plunge into it. When a dog has lost its appetite it eats that species of grass known as dog's grass, which acts as an emetic and a purgative. Cats also eat grass. Sheep and cows, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always keeps as far as possible, in the sun. The warrior ants have regular organized ambulances. Latrelle cut the antennae of the ant and other ants came and covered the wounded part with a transparent fluid secreted in their mouths. If a chimpanzee is wounded it stops the bleeding by placing its hand on the wound or dressing it with leaves and grass. When an animal has a wounded leg or arm hanging on it completes the amputation by means of its teeth. A dog being stung on the muzzle by a viper was observed to plunge its head repeatedly for several days into running water.

A terrier hurt its right eye. It remained under a counter, avoiding light and heat, although it habitually kept close to the fire. It adopted a general treatment, rest and abstinence from food. The local treatment consisted in licking the upper surface of the paw which it applied to the wounded eye, again licking the paw when it became dry. Animals suffering from traumatic fever treat themselves by the continued application of cold water, which Mr. Delany considers to be more certain than any of the other methods. In view of these interesting facts we are, he thinks, forced to admit that hygiene and therapeutics, as practiced by animals, may, in the interest of psychology, be studied with advantage. Many physicians have been keen observers of animals, their diseases, and the methods adopted by them in their own healing instinct to cure themselves, and have availed themselves of the knowledge so obtained in their own practice.—New Orleans Picayune.

## Wonder What It Thought.

On a cold morning in January, I saw a little sparrow sitting beside what had once been a hole in the outer edge of an upper porch floor, which my wife had stopped up with a cigar box lid to prevent scattering their dirt, when building on the lower porch. There I had watched them all the previous summer, coming and going; carrying strings, moss, grass and twigs to provide a habitation for their progeny, and in due time patiently feeding them. It seemed to study why it was, and what to do about it.

How often are our hopes set aside by some unforeseen circumstances set in our way, we know not how. They come, perhaps, by accident, design or in advance of our perception, as in case of the little bird, yet for some good purpose. Why do we fret and complain of a broken piece of work, a cloudy day put in our way, a friend's appearance just when we are busy, the loss of a dollar or failure to accomplish or get a desired object? They often lead to something better, and does not nature give us a thousand and one objects in their place if we take our eyes and mind off the broken idea to fill the gap instantly, and thus take away the miserable feelings which we are so apt to hug to our person. Person indeed, for it is but the sure seeds of disease in our bodies if we hold them long enough to take root and grow. Then take them out at once after the mishap and look around you among the thousands of ways nature has set before us to select that which will remedy the error and change an uncomfortable feeling into that of pleasure. A STUDENT OF NATURE.

## Odds and Ends.

George Washington was born Friday, February 22, 1732, died December 14, 1799, in the last hour of the day, the last day of the week, of the last month in the year of the last year of the century.

Oh, we are only tenants, all  
Of small or large estate,  
At pleasure of the landlord's call,  
Who fixes time and date.

## LEGENDS.

What is Rome apparent, but not in London found  
Invisible in Heaven, but seen on grassy ground;  
In water, air and fire and thunder's dreadful roar  
We can perceive it stirring and in rainstorm to pour.

It does to cowardly service like as unto brave,  
Though different in position, and in danger safe,  
It is the first in running, although the last in fear,  
It moves with every army, in front as well as rear.

The mightiest of cities? Rome!  
The mightiest of gods? As or!  
BYRONIAN PRIZE.

Jesus, of Nazareth, styled the Christ, crucified  
33 A.D.  
Abel Lincoln, President of the United States of  
North America, fatally shot April 13, 1865.  
The new continent—afterwards called America—  
discovered by Christopher Columbus, October 12,  
1492.

The angelic state is such that each com-  
municates his own blessedness and happi-  
ness to another.—Swedenborg.

He (departing)—I hope, Miss Smith, I  
will be green in your memory. She (tenderly)—Yes, Mr. Grassley, and you will  
be green in the memory of everybody who  
has known you. But don't be sad, Mr.  
Grassley, you'll be ripe by-and-by, maybe.  
—Washington Post.

## MATERIALIZATION.

Seance with Mrs. Effie Moss,  
To the Editor of The Better Way.

I suppose you and the readers of THE BETTER WAY are always pleased to read communications that are composed entirely of truth and truth alone. Consequently I am desirous of giving to you and them the following account of a private, or special materialization seance, held on Wednesday evening at the residence of Mrs. Capt. Cabbel No. 201 Second street, S. E., this city, Mrs. Effie Moss, the medium.

Seventeen specially invited ladies and gentlemen assembled in the large room on the second floor at 7:45 p. m. After pleasantly conversing several minutes, my wife started a hymn in which all joined, during which Mrs. Moss went under control and into the cabinet, which had previously been carefully inspected by request of the attendant, Mr. John Suterland.

Immediately after the medium had entered the cabinet, she came to the opening, stepped outside, pulled the curtain wide open on one side and holding it there, also holding with the other hand a gentleman's hand whom she called up, exposing thereby the whole interior of the cabinet. A white cloud like form could be seen gradually growing larger and larger as it came up and out of the floor in the center of the cabinet and in full view of everyone—growing to the height of an adult person; it seemed to take life to itself; walked out of the cabinet about a foot, stood alongside of the medium a moment, who still stood holding the curtain open and the gentleman's hand then retired into the cabinet, the medium following the form. The attendant said this was the spirit of the medium's sister, known as "Egypta." A moment after, Egypta came from the cabinet and materialized about two yards of lace, which she threw on the floor and invited all in the room to inspect it. Then she materialized a very large Calla lily with stem about twelve inches long, which she presented to my wife, saying that it was a present to her from little Lilly, one of the cabinet controls, as a token of remembrance, my wife having presented the medium with a lily plant for little Lilly several days previous. Then Egypta materialized several roses and flowers, which she gave to different persons present.

Little Lilly sang a verse of the "cricket on the hearth," and asked me if I ever heard that song before. I said yes, and asked her why she had asked me. She said my sister-in-law told her to sing it. (This was a good test for me). Then my sister-in-law appeared at the opening and called me by my Christian name. I went to her; she said she wanted to give me a flower as long as Lilly had given one to Beck (my wife, her sister). She asked me to hold my hand and pull up my coat sleeve; then she told me to feel her arms, which I did and found them bare to the shoulders, with the tips of her fingers in the palm of my left hand, she commenced rubbing softly, and in a few minutes I felt something like raw cotton under her fingers, and in my hand, which gradually felt as if what-ever it was that was coming, there was more than fabric. Finally I was conscious of the fact that it was a flower, a white carnation, which she took and placed in the top button-hole of my coat, kissed it, kissed me, then walked to where her sister, my wife, was sitting, stooped and kissed her, crossed the room and kissed another lady, a medium, whom she has controlled several times, then went into the cabinet.

Then came a form that was announced as Lucille Western; she stayed a minute or so, then went back and sang "Then you'll remember me." Then came the wife of a gentleman present, and he held quite a conversation with her. Then a form to a lady who said she had seen this form clairvoyantly many times and recognized it as her guardian spirit, a feature of this form was an illuminated Calla lily on her breast, which gradually became visible as she was speaking to the lady and telling her that she would know her by that emblem when she appeared to her hereafter. This form dematerialized where it stood just at the opening and was seen by all. Then came another form that had an illuminated crescent just above its head; this form called me to the cabinet, took me inside and talked with me at least three minutes, saying that she was the guardian spirit of my wife and gave me good advice, etc. Then she came to the opening as I came out, asked for more light and told me to look at her face good, so that I might know it. I could see her very plain; she was much thinner than the medium who is quite stout. She also dematerialized in full view of all present. Several other forms came and were recognized; one materialized outside of the cabinet, went to a lady who recognized it as her daughter, Addie, and led the lady into the cabinet and there talked several moments.

Then "Jack," one of the cabinet guides, came and shook hands with all who desired to have that pleasure, of which about a dozen availed themselves; he then called me and made me feel his breast to prove that it was not the medium, but a man. The light was lowered a little and the forms of three little children appeared at once, one was a little daughter of mine, one a little daughter of a lady present, the other little Lilly, the cabinet guide. Lilly told who they were and saying they were "three little maids from school." Then came an Indian girl who said her name was "Morning Star." To music from a mouth-organ, played by a lady, she danced a "hornpipe," shook hands with many present, then went into the cabinet—then came quite a noise from the cabinet—such as an in-

dian would make, and an Indian at least seven feet tall appeared twirling an illuminated tomahawk and uttering guttural sounds or talking broken English. Many more forms appeared during the evening, making twenty-nine in all. There was good light all the time, and at any time during the evening there could be distinguished from a watch held in the lap, except during the appearance of "the three little maids." I write this for the benefit of any and all who believe or doubt the return of spirits, and trust it may find space in the columns of THE BETTER WAY.

Mrs. Moss' seances during her stay here has been perfect success in a convincing point of view if not financially. She is a lady of refinement and has made many friends here who regret her having to leave them.

Yours in truth,  
C. W. SMITH,  
West Washington, D. C., Prospect Ave.

Written for The Better Way.

Thoughts.

A STUDENT OF NATURE.

Thoughts are very curious things. They seem to be endowed with wings; They come and go across the mind. Like spirits of the human kind; Some in feelings of deep despair. As if to find some comfort there; An anxious thought then and now. That marks itself upon the brow; Some seem to struggle in on us. Always ready for a fuss; Suspicion follows in the train To get rid of it we try in vain; Some bring trouble for to-morrow. And many of them trouble borrow; Jealousy is the worst of all. And often drives us to the wall; Next comes an error in our way. Which always has too much to say; Some are selfish in desire; And never lead us any higher; Then they pair in anxious doubt. Between the two, we can't find out; Some come to us, and drop a tear. But soon again they disappear; But here comes a thought of fun. Won't we have a jolly run; Others sing to us of pleasure As we pass an hour of leisure; Others alight with a beaming smile. As sweet as Mary on the stile. Some arrive in groups of love. That seem to drop from above; Then they come in troops so fast. That we lose them all at last.

No thought shall enter here in vain. Freedom to all we will maintain; And help them out of any sorrow For we may read it yet to-morrow: So to all, we'll give our greeting. Then we'll have a happy meeting. When our thoughts are joined together. In a life that naught can sever.

Cincinnati, March, 1889.

## SUMMERLAND.

To whom it may Concern: We, the undersigned business men of Santa Barbara, California, take pleasure in certifying that we are familiar with Ortega Hill, owned by H. L. Williams, of this place, and of its surroundings; that it is one of the finest locations and sites on this Coast for a large hotel and sanitarium; that the erection of such buildings will fill a want in this country.

The hill is located immediately upon the ocean with an elevation of a little over 200 feet above sea level, is very accessible, and commands one of the most magnificent views in the world of the oceans, islands, towns, valleys and mountains. The site is so situated as to give a full view of the ocean with its undulating shores, and miles of beach drives. The town and valley of Carpinteria, the beautiful Monticito valley the city of Santa Barbara, five miles distant. The Santa Yuz range of mountains, which rise some 4,000 feet above the sea, form the background, the whole making a beautiful, real and living picture. We are certain that a hotel erected on this site would attract people from all sections of the world and be a profitable investment to the stockholders. Our equable climate is too well known to mention. The beach at Ortega Hill is as fine for bathing as any on the Coast.

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DR. A. B. DOBSON,  
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## THE BETTER WAY.

ISSUED EVERY SATURDAY BY  
THE WAY PUBLISHING CO.  
8, W. Cor. Plum & McFarland Sts.  
CINCINNATI - - - APRIL 27, 1889

At Two Dollars per Year to Subscribers in the United States; Two Dollars and a half to a Foreign Country. No subscription entered till paid for, but sample copies will be sent to any address on application.

The BETTER WAY cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post-office address of THE BETTER WAY is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE BETTER WAY goes to press every Wednesday.

## NOTICE!

All communications pertaining to either the editorial or business department of this paper, or letters containing money, to reach us, and under which condition only we can assume responsibility for the same, must be addressed and money orders made payable to THE WAY PUBLISHING CO., 222 West Pearl Street, Cincinnati, Ohio.

To become happy, forget self.

To give disdainfully is not charity.

A gift without sympathy is soon forgotten.

Conscience is the soul's mirror in which the past is faithfully reflected.

To dwell in accord with the spiritual of nature is the soul's intuitive aim.

Prophecy is the science of judging effects by causes intuitively sensed.

Spiritualism is a law which is fitted to the individual, thus cannot be reduced to a creed.

Every medium is a revealer to the extent that he or she is in harmony with the spiritual of nature—with intelligent law.

Self-knowledge is the first principle of the Spiritual Philosophy. A comprehension of self leads to a comprehension of the occult.

English Spiritualism is cold and intellectual and appeals to the brain, while American Spiritualism is warm and cheering, and appeals to the heart.

Spiritualism is always modern. It is a revelation of to-day—not of yesterday; therefore it is progressive, and not like creeds—subject to becoming fossilized.

Spiritualism has much to reveal yet, the greatest of which will be made manifest when organization has been effectuated. But more love and less fault-finding must be first attained.

One of the best forms of mental cure is simply to combat the disease, and not give away to it. This creates an extraordinary soul activity which loosens the secretions that are the cause of the trouble.

Spiritualism is a universal truth, given to all mankind, and must not be mixed with sectional feelings or prejudices by its advocates. Those who do are either very short-sighted or have a poor opinion of Spiritualism.

A few short essays on "How I became a Spiritualist" or "How I became a Medium," might prove of interest to our readers just now by way of change, and inspire some others to write who have not yet been heard from.

All causes are intelligent, consequently take their rise in spirit. Physical defects and imperfections, idiocy and inspiration, are effects of a similar cause. And whatever the effects on the physical body, so they are on the spirit body.

One of our prominent speakers writes: "My subscription has expired and I intended to stop the paper, but since the unpleasant controversies have ceased, I feel like sending it to investigators. A clean paper that seeks to publish the good and finds it unnecessary to publish all the evil that may creep in, is what we need to remove prejudice."

The most difficult part of Spiritualism to comprehend is its extreme simplicity—its practicalness, and instead of holding to the facts that are immediately before them, many investigators begin by asking questions that remind one of a bird or a fowl straining its neck to pick up grains that are far beyond its reach while not seeming to notice those that lie close by.

"Old Fritz," a Prussian regent, used to say, when broached on the subject of religion, "Let every man become happy according to his own way of thinking," and which spirit of tolerance has pervaded the City of Berlin ever since. Why should not Spiritualists, who claim to be the most liberal in religious affairs, observe the same spirit of tolerance? Let every individual believe what he chooses, and in the interval let us depict the beauties of Spiritualism through our press, so that seekers after "more light" will feel a desire to draw nearer to us and not be repelled by the spirit of antagonism and dissension. Give us your best and highest thoughts in this direction so that we may be able to prove the claims of Spiritualism by the facts displayed.

## NO DEATH.

There is no death—not in its absolute sense, or as the word is intended to imply, and as it is regarded by the large majority, even though they know of immortality as a fact and have had communion with spirits whom they intimately knew as mortals. It is well enough to console others, but who will be comforted when affliction is greatest; when a loved-one is apparently taken from their midst and consigned to the cold earth, never again to see that form as they have been wont to see it? But what do our friends over there say? Grieve not, your grief is our sorrow; your sorrow is our affliction; your affliction is our pain—our soul-felt suffering.

Spirits suffer sympathetically, and that is often more acutely felt than mortals feel it; for spirit is all sensation, while matter is more or less a protector from that keen sense of suffering that spirits have to endure who have cause to suffer. Man has ways and means of allaying this soul-felt agony; spirits have not. When spirits suffer in soul, they suffer in body as well. To them sorrow or grief or regret is like physical pain to us—the refined nature of the spirit body permitting the life's impetus of the soul to permeate it more perfectly, or rather, more rapidly, and thus perceiving the soul's vibration as acutely or as sensitively as intelligent impulses of the soul in earth-life affect the physical brain. Yes, and the spirit body, we may say, becomes like unto man's brain in nature—a highly sensitive and finally attuned condition of existence, magnetic in nature, and varying in color and transparency according to its purification from gross matter or the more opaque condition of nature; considering matter and spirit as one entity. Thus every impulse, thought, desire, whether good or bad, painful or pleasant, vibrates throughout the entire spirit body and is felt "all over" as it were. Now, grief or sorrow, sympathetically experienced, conduces suffering, and as already stated, of a more sensitive or painful order. Thus we really benefit the spirit by not grieving or sorrowing, and knowing this, we are selfish in not trying to overcome it.

But some people insist upon grieving—not for the spirit, but for self; pitying self more than mourning the loss of their companion, and for the sole purpose of soliciting sympathy for themselves—a vain, worldly, selfish sympathy, which, when given by the world, is but a hollow mockery, a pretense, a mechanical obsequiousness. Such grief is more inclined to aggravate than to pain a spirit, and realizing that self-love is the main cause of it, withdraws from the scene of action to more congenial centres. In such instances, even the living spirit becomes lost to the mortal, and death becomes a veritable robber. But here again conditions neutralize themselves. The more self-love that is predominating, the less there is of actual soul-felt agony present—the whole disseminating itself through the physical body and loses itself in the grosser material nature of the mortal. The more worldly, therefore, the less real sorrow is experienced by the so-called mourner, while the more spiritually developed are silent sufferers, and together with them, the spirit that is being missed or mourned. But in going to the opposite extreme of worldliness, we border on Spiritualism with its comforting facts of immortality, and, at least inspires us with solid hope of seeing our loved ones again, even if we cannot all see them or hear from them at will. But it is not totally impossible. Every departed spirit has the possibility of manifesting in more ways than one, if the opportunity is given it, and this opportunity is entirely dependent on the mortal who desires to see or hear from said spirit. Poverty, of course is excusable. But where this does not exist, none need claim inability to find the avenue. There are at least 12,000 mediums in the United States, and out of this number, a spirit desiring to manifest should be able to find something analogous, empowering it to prove its identity, or still more, show itself in the form—if not in that which was consigned to the grave, at least in one that is a perfect counterpart of it—a materialization of its spirit form; one that will be recognized unmistakably, and one that will prove positively that there is no death. We know this to be true as a veritable fact, and not as a mere theory; for we have had absolute evidence of the return of the dead in the form of materialization, and thus know by experience that there is no death.

## TO LYCEUM CONTRIBUTORS.

The idealistic is a necessary adjunct to Spiritualism for the instruction of the young. Little spiritual anecdotes and stories commingled a little of the science and philosophy of Spiritualism simplified, together with a use of the names of our popular spirit controls in order to familiarize the children with them, would make interesting reading matter for our Lyceum Department. Will some of our mediums and contributors, who are kindly disposed toward children and young folks generally favor us with something in this direction? Our spirit friends will aid those who are ready to devote a spare hour or two for that purpose.

A rising young lawyer and inspirational speaker writes from California: "THE BETTER WAY gets better 'all the way long.' The editorials are so in harmony with my own feelings that words cannot express my appreciation. Old-fogeyism must go."

## HEALING MAGNETISM.

What is it? Does it constitute matter or spirit? As the former is inert and unconscious, and the latter active and intelligent, or constitutes intelligence per se, magnetism cannot be said to constitute either. Is it a medium between the two, perhaps? If so, it must partake of both conditions, or entities, if matter and spirit are distinct entities. If not, then it must be an entity per se, and spirit and matter are also entities. But as we cannot conceive of life or nature except as a unity, we must believe that magnetism is a manifestation of spirit and matter as a whole considered; and as the two conditions when analyzed separately, are as above described, we have reasons to believe that magnetism constitutes a compromise or a medium between the two. But what is electricity? As the two have such a similarity to each other, we may regard electricity as unrefined magnetism, modifying itself in the form of terrestrial, animal and human magnetism—the latter even being still subject to modifications or higher unfoldment, of which healing magnetism is one of the highest. As a manifestation of life or nature, therefore, it must constitute life to a degree, containing vitality, force or substance, and as such is enabled to add of these principles to the one operated upon. Disease is death or decay, even if the spirit never dies; and as death is happiness or life in a state of activity (although it is never absolutely inactive, but merely relatively so) magnetism is the only true health restorer that exists.

We do not decry the materia medica though for all that, but advocate it as an aid to magnetic healing, and believe that every healing medium should be versed in it; for while it cures in many strictly physical ailments, as biliousness, indigestion, disease contracted by contagion, skin eruptions, cankerous troubles etc., it relieves in cases of heart and liver diseases, kidney affections, consumption and other organic ailments during the interval that the magnetic healer is acting on the causes or laying the foundation for new effects which often require time for unfoldment. Of course, the medical science can never remove causes; it simply operates on effects, virtually removing these at times; but such is only temporary or as long as the effects are acted upon by drugs. Now, some physicians though, are really magnetic healers unawares, and through their visits to their patients, heal them effectually. In other instances this power is centered upon mediumistic druggists, who unconsciously infuse their preparations with healing magnetism and thus effect absolute cures.

But to what extent the medical science may be brought, it will never remove the causes of diseases without the aid of magnetism, because magnetism constitutes partly a cause in itself—like attracting like, but the purer dislodging the less pure—the cause of life being substituted for the cause of death or decay—temporary inertia or dormancy of spirit individualized.

## OUR SPIRIT FRIENDS.

Who are they? This is a question that has caused more mental worry and doubt than the most startling phenomena have which we only know of by report. It is true that our immediate friends or departed loved ones take an active part in the intercourse we have with the spirit world; but almost everybody knows from experience that seven-eighths of the spirits they come in contact with are not those they used to know in earth life; and that finally they form companionship with some spirit or spirits they never knew and frequently never heard of before. How many, comparatively claim a mother or a child, a father, an uncle, an aunt or other near relative as their guardian spirit or guide? Is it not, in the majority of cases, some utter stranger, and not unfrequently an Indian, or an old philosopher of the past; a sage, or some person of note in history? Why should it not be more natural to have some once dear friend or relative as our guide, if love is the power which affinizes souls? But in very many cases this love is not made manifest until it is too late to do good, and then it is an effect of vain pity for self rather than sorrow for the departed one. Such is selfish love and does not make conditions inviting for the spirit. Thus the many strangers that come to me, mediumistic persons, or others going to seance. It seems that in spirit, we form new ties, or in spirit our conditions are entirely different from that in the mortal, and only where the love is genuine and unalloyed by selfish emotions, that our earth friends and relatives come to us, or become part of our spirit companionship. Of course, none would refuse coming upon being evoked, but to retain them, there must have been a soul-felt affinity already existing in earth life to make this attraction continuous; for as we sow, thus shall we reap, and having had nothing but selfish use for a mother in the flesh, or a sister, or anybody else, there is no fundamental principle existing for us by which we can hold them to us, even when they so desire it. The love may have been all one-sided. If on part of the spirit, the latter is happy in conscience and may clairvoyantly see their earth friends at will. If on part of the mortal, the spirit finds it difficult to approach such a one, and can only hold the control as long as the mortal remains in active communion with it. So there are other causes why our spirit friends find it difficult to approach us, but the main reason is that love came too late. Spirit

life is a continuation of earth life, and the foundation laid here constitutes that life. Of course, we can make up for time lost, but it will be for another spirit, not yet passed out; although once having developed a force which operates for this effect, we may apply it to those we neglected before, if by that time they have not waited too far away from us.

Thus it is well to take these matters into consideration, and give rather than expect love. Nature is love, for she constantly gives. Nature is God or law, pressing to her bosom all life conditions. The law of gravity is a manifestation of this universal love condition, and man experiences it in the form of a desire to love somebody—to draw some life condition to his bosom and there nestle it, whether it be a friend, a wife, a child, or a pet animal. Thus all life loves, and selfishness or hatred perverts this life's impulse—this highest of emotions, preventing us from feeling the response of love from other life conditions. Such is to be unhappy or discontent, and many who complain that the world is cold, or has no true love, may give themselves the credit for not being able to perceive it. Those whose hearts are free from the negative impulses, selfishness and hatred, or envy, jealousy, penuriousness, avarice, vindictiveness, malice etc., have no difficulty in perceiving the positive impulses of man and nature, and thus are always more or less happy.

To have our earth friends visit us, therefore, after having laid off this mortal coil, we must lay the foundation here, and when sure that love is the motive power that evokes them, there will be no more doubt as to their identity.

## THE TRUE AND THE FALSE.

Spiritualism is a live issue; as full of momentous questions as are the politics of the day, and every Spiritualist as much interested in his cause as the active or wire-pulling politicians are in the party they represent. But Spiritualism is not politics, and has no allegiance with the same; in fact it cannot have, for politics are mutable and therefore but temporal effects. Spiritualism is a cause—a law—unchangeable and deals only in things spiritual. Thus it cannot be made to serve material ends or venal purposes, and those who make the attempt are simply weaving around themselves a cord of confusion which will sooner or later create disastrous effects in their career, and such a discord in their spiritual surroundings—their aura—that the law called Spiritualism repels them to the outer sphere of its centrifugality into conditions which places them *hors de combat* and out of harm's way. However they may combat this influence, it is of no avail. Law operates silently and positively, and when once ushered out, nothing but soul-felt penitence and genuine love for their fellow beings will enable them to regain their lost position. Under this category come not only those in the ranks but those whom the spirits have placed in high and prominent positions to represent the spirit world on this side of life, and who, while holding these positions, have misused the confidence extended to them by permitting personal feelings to mix with their spiritual duties, or allowed their unspiritual emotions, as malice, vindictiveness, hatred, etc., to govern them. Such impulses do not belong to Spiritualism, and those who let their unspiritual passions run riot must suffer the consequences. The atmosphere of Spiritualism is too pure to harbor such individuals, and while being naturally repelled by the central current, they are also attracted to spiritual conditions suited to their mental and moral natures. They may still claim to be Spiritualists; expound what they have learned while in its current; lecture from rostrums; publish newspapers or magazines; but the influence which attends all their endeavors, will partake of the sphere they inhabit, and not having the aura of Spiritualism attached their works are in vain. Spiritualists naturally feel a reluctance to accept what comes from them, because it lacks that welcome and soul appealing influence that is permeated with which belongs to true Spiritualism and therefore sanctioned by the spirit world, or at least by that portion of it, which controls this specialism. Nothing but true humanity, true generosity, soul-felt charity and benevolence can find a foothold that is lasting within its current, and those who love these principles need not fear the influence or petty malevolence of such beings. They are beyond the pale of doing any lasting injury; their days are numbered, and it will be but a matter of a very short time before the nemesis reaches them, and then we will have peace—collectively and individually. Vengeance is mine, sayeth the law—falling on those who love it or seek it, for like attracts like.

One of our correspondents seems to think that we ought to embody other subjects besides Spiritualism in our columns, and accept truth wherever it is found. But some people think what is truth for them ought to be truth for everybody else, and then open a tirade against some religious system, creed or medium through whom they did not obtain satisfactory manifestations. Such truths we do not seek; for Spiritualism embraces an endless number of subjects, many of which are so closely connected with the material sciences that these could be easily embodied in spiritual articles and make them doubly interesting. In this manner truth is accepted wherever found, and all truth spiritualized is embodied in Spiritualism.

Another NEW DEPARTURE. THE BETTER WAY has been transplanted from its former place of business, 222 West Pearl Street, to the south-west corner of Plum and McFarland Street, where it is not only more accessible to patrons and visitors, but where it has more propitious and comfortable quarters, and in harmony with its spirit of progress. It is hoped that its friends will be pleased to note this desire on the part of its managers to keep up with the times, and therefore do what they can to assist the paper when and where opportunity offers. A few more subscribers are always welcome.

Respectfully,

WAY PUBLISHING CO.

## "ANCIENT SPIRITS."

A reader desires to know why we have been making war on ancient spirits, and if this is to be followed by a tirade. No, not a tirade, but we shall tell the truth about ancient frauds whenever we sense them, either through rapport with the mediums who claim them or the writings that come from them. If the reader had had as many nonsensical messages and other matters purporting to be from ancient spirits, to peruse, as we have had; or know mediums as we have known them, who severally claim the same ancient spirits as guides and hourly controls, he might have come to the conclusion that all so-called ancient spirits were humbugs, or that a great many mediums were fearfully deluded. But as we do not wish to make war on the innocent mediums we are combating the spirits that are imposing on them, ancient spirits so-called being to mental mediums what personating spirits are to materializing mediums. We respect those who are really what they claim to be, and have said so, too. But we will not take on faith as truth, what we know through our mediumship to be false; for we are as alive to things in the spirit world under conditions, as we are to things in this, and have convinced ourselves that sentimentality is only a mortal attribute on which mocking spirits like to play.

What a vast array of subjects Spiritualism embodies to discourse on. Tell us something about your mediumship and your theories of the same; the tests you received and the reflections they caused in your being; the effect Spiritualism had on you as a mortal, and its general result on your moral bearing. Tell us what you know about life, spirit, matter, evolution, your own spirit, your physical body, the cause of disease, the methods of curing, etc., etc., for all this comes in our category and is more instructive than tearing down other peoples' religion.

## Specially Reported for The Better Way.

## SOCIETY OF UNION SPIRITUALISTS

Synopsis of Evening Lecture, by Miss J. B. Hagan, Sunday, April 21, 1889, at G. A. R. Hall, Cincinnati, Ohio.

A question was asked concerning spiritual attributes and where they were to be found in answer to which Miss Hagan said it would be impossible to answer in one evening's discourse, but she would give as much as possible in the brief moments of time at hand. Spiritual attributes could not be confined by any limitation of place, as they were everywhere. No one could help but see, if they would reason, that spiritual truths are being uttered by word and deed on every side of us, consciously and unconsciously to the actors in the great drama of life. Knowledge of immortality is one of the great truths of life, that all are endeavoring to obtain and the methods of search are as varied as the thoughts of the individuals. No spiritual truth was the especial property of any one church, creed, or party, they were the common inheritance of all. No one had any right to declare one truth spiritual and another unspiritual. This was where many Spiritualists made their great mistake, in attempting to confine truth in the narrow channels of their own lines of thought, instead of perceiving that it must flow on in ever broader and deeper channels beyond our power of hindrance. As to the historical evidence of Spiritualism it was to be found in the Bible and in still more ancient records of truths as revealed to the man of those times. Within those pages may be found most beautiful expressions of spiritual truths and manifestations. Spiritualism gives us to-day all of the great truths of the sacred revelations of the past. The works of Jesus were spiritual manifestations, performed by natural laws, and so we cannot properly denominate Spiritualism as modern. To the records of the past are added the glorious inspirations of the present time. These phenomena of Spiritualism occur by natural laws; laws that are as fixed in their operations as the laws that control the planets in their operations. The general trend of the speaker's remarks was to the idea that there was nothing supernatural in the world about us and that it was not correct to consider the return and communication of our spirit friends as beyond the dominion of the natural.

All worlds are spiritual worlds but in various stages of development. The world we live in is a spiritual world as any.

her audience with her through the touching incidents of the Nazarene's life, showing his divinity, his sonship from God in goodness. The general idea of the discourse was that the trinity was only a type of the forces of nature. Jesus was not a savior only as other great and good men have been saviors by leading their fellow men up the paths of a better life by precept and example. The thought had often come to her without the least sarcasm, that if sin and death and the necessity of a savior came into the world through the fault of Adam and Eve, why not have removed them and substituted another couple in their place so as to have saved the long course of misery that has been entailed upon their descendants. In words of tender eloquence and thorough reason, she showed the audience the beauties of his life and wherein lay his true divinity. In concluding her discourse Miss Hagan aptly illustrated her remarks by the story of the position taken by the Board of Foreign Missions in examining candidates on the question of future probation, rejecting as unsafe the man whose merciful nature led him to believe there might be a chance for the man who had never heard of the Nazarene. Next week we will give a report of the discourse of the morning entitled, "Easter—Its Significance to Spiritualists."

## From Our Reporter's Note Book.

## LOCAL ITEMS.

Miss Jennie B. Hagan speaks at Mason, Ohio, Saturday evening, April 27.

Every one should attend the 3 o'clock lectures by Mrs. Sheehan, Douglas Hall, on Sundays.

Mr. G. H. Brooks smiled upon the BETTER WAY in its new quarters on corner of McFarland and Plum, over the Block Publishing Co's, on Monday.

The elocutionary entertainment given at the Hall, Wednesday evening, April 18, was a charming affair. Those taking part in the affair, were Mrs. Graham, Miss Hattie Gano, Miss May Bowman, Dr. Hyndman, Mrs. Adah Sheehan, and Miss Jennie B. Hagan. All were warmly applauded by the audience.

## Temple Fraternity School.

Lesson for the day, advent of Modern Spiritualism. Singing was the opening exercise. Invocation by the guides of Mr. Cawell. After another song the children gave their readings and recitations, most of them being upon the lesson of the day. Spiritual Liberty from the anniversary service was then sung by the children, afterward came the lesson on the same subject from the progressive Educator. Mr. Kendall also spoke on the lesson of the day. Mr. Gregory's talk with the children was practical and interesting, teaching them in the guise of a fairy tale, the profit and pleasure that ever result from the doing of good deeds. Mr. Cawell spoke of the influence of a spirit whose name was not given; he also testified to the benefit resulting from good deeds, especially to the degree of them. He spoke of the influence of a kind act done by himself while in earth life which had been of good service to him on his entrance into the spirit realm. As this spirit concluded his remarks the closing hymn was sung and the service pronounced by the friends of Mr. Cawell.

March 31.

## BRIEFS.

W. J. Colville's address in San Francisco is 1119 Sutter street.

Spiritualism was first carried to England by Mrs. Hayden from Boston in 1822.

Our contemporary in California has on its door the inscription "The Golden Gate—Welcome."

Dr. A. J. Swarts, professor of spiritual science, healing, is permanently located at 249 west Seventh street.

The news comes from Montgomery, Alabama, that Dr. F. S. Cramer, a young Hebrew rabbi, has renounced Judaism and embraced Jesus!

Mrs. J. J. Whitney has purchased six lots in San Francisco and will put up a \$1500 cottage with comfortable quarters for visiting mediums.

The remains of John Bright, the great English statesman, were refused burial in Westminster Abbey, because he was not, at the time, a member of the established church. Mrs. Jennie B. Hagan will speak at the Union Spiritual Church, Mason, Ohio, Sunday evening, April 27th, on subjects proposed by the audience. Admission is cents. Doors open 7:30 o'clock.

Of the over one hundred Spiritualist journals that are now published (throughout the world) for the first time in Spanish and printed in Spain and South America; twenty in France and Germany; about thirty in this country, and the rest in England, Russia, Austria and Australia.

## PERSONAL.

S. H. C.—Accepted.

Fred Evans, slate writer, is now in Melbourne, Australia, and will be in Sydney about May 1st. Address 93 Regent street, Redfern, Sydney, N. S. W.

G. W. Gates and wife spoke and gave test at Haddonfield, N. J., Sunday, April 15th, and are engaged there again April 28th. They go to Boston Temple May 1st, Lowell, Mass. May 12th, Montclair, N. J., during June and Onset Camp in July.

Mr. Fred A. Heath, the blind medium and speaker of Boston, Mass., is doing a good work in Detroit, Mich., would be pleased to make engagements with western societies anywhere within a hundred miles of Detroit Address, Detroit, Mich.

At the end of her engagement in Cincinnati, Miss Jennie B. Hagan will visit friends in Indiana in order to recuperate her lecture at Muncie on Sunday, May 5th. Her engagements will then run as follows: May 12th at Wiloughby, O., 13th at Massillon, O., 14th at Sandusky, N. Y., 15th at Erie, Pa., 16th at Erie, Pa., 17th at Erie, Pa., 18th at Erie, Pa., 19th at Erie, Pa., 20th at Erie, Pa., 21st at Erie, Pa., 22nd at Erie, Pa., 23rd at Erie, Pa., 24th at Erie, Pa., 25th at Erie, Pa., 26th at Erie, Pa., 27th at Erie, Pa., 28th at Erie, Pa., 29th at Erie, Pa., 30th at Erie, Pa., 31st at Erie, Pa.

Haslett Park Camp Meeting.

The Seventh Annual Camp meeting of the Michigan Spiritualists, will be held at Haslett Park, commencing Thursday, July 20th, 1889, and closing Monday, August 26th, including five Sundays.

G. H. Brooks, of Wisconsin, will be the presiding officer. Some of the best speakers on the spiritual rostrum have already been engaged. J. Frank Baxter, of Boston, Mass., Sunday, July 20th to Friday, August 1st; Frank C. Alger, of the boy orator and medium, of Chicago, on Sunday, August 1st to Saturday, August 10th; J. Cleg Wright, of New Jersey, on Sunday, August 11th and Friday, August 16th; Mrs. R. S. Lutz, of Boston, from Sunday, August 18th to the closing of the meeting.

A varied and interesting program for the entertainment of the people will be published in the Haslett Park Bulletin, soon to be issued. The Park has been thoroughly cleaned out and all the dangerous trees and logging logs and stumps removed, and a new building, comprising 200 rooms, is now in the process of erection, which was a much needed improvement. For information and particulars see Bulletin, for which address J. M. POTTER, MANAGER, P.O. Box 1, Haslett Park, Mich.

## CORRESPONDENCE.

San Bernardino, Cal.

Judge Featherston, the talented lecturer on Spiritualism, who recently delivered a series of interesting lectures in this city, has gone to San Bernardino in New Mexico. The Judge is a highly informed and cultivated gentleman and a Spiritualist who despises the imposture quackery and hypocrisy too common in spiritual mediums, as among all religions and all classes since the beginning.—Courtier.

Deference, O.

While reading THE BETTER WAY with a heart full of love for its editor and the many contributors who are continually sending us truth, let me say that light is also dawning in this region. Much has just been delivered for lectures for us and gave us much food for thought. But as they were too long to report I will simply say that they were grand. Hoping that such good work may continue to be done in the interest of the cause, I remain yours, W. F. ANDERSON.

Milton, O.

On Sunday, April 28th, Dr. D. M. King will address the Mahoning and Union Valley Association at the residence of Alfred Richard, Milton, O. Picnic dinner and good music in attendance. A large attendance and pleasant harmonious and profitable time is desired and anticipated. Bring baskets—those of large capacity, if possible, as the doctor gives previous notice of having a large development of alimentiveness and a wonderful amount of continually to satisfy its demands. Respectfully, OTION.

Melbourne, Australia.

I have met with big success here and have only to complain of ill health or I would be satisfied with all else. I gave a public seance in the Horticultural Hall last Sunday evening before an audience of about one thousand people. A committee of gentlemen were selected by the audience to clean and hold the slates, which, on being opened, contained about eighty messages addressed to members of the audience, all of which were recognized. A full account, with one of the slates engraved, will appear in the Harbinger of Light for April. With kind wishes from myself and wife to you and yours, I remain Yours fraternally, March 19, '89. FRED EVANS.

Topeka, Kas.

There were interesting exercises at the Religio Humane Society on Sunday evening the 14th, consisting of a lecture by Will C. Hodge on Rise and Progress of Modern Spiritualism, showing what it has accomplished in forty-one years, and citing the opinion of many scientists and literary celebrities who have given their testimony to the truth of the new philosophy and religion. A communication from Bishop Kingsley, formerly of the M. E. Church, was read by M. Norton. Mr. Kingsley gave a graphic description of his experience upon the spirit side of life. The exercises concluded with answers to questions by "Starlight," the spirit guide of Mrs. S. H. Stevens, and, as usual, were of a high and interesting character. P. F. BAKER.

Paris, France.

According to the records of a Spiritualist society in this city, at one of their meetings one evening an utter stranger presented himself who asked for a seance. It was granted, but having none but a table medium present, the stranger was offered this means of spirit communion. The spirit that manifested purported to be a friend, and upon asking to give his name, it was spelled out, "Don Pedro de Castilian."

Upon questioning the spirit as to where he was from and how he knew him, it was answered, "In the Vatican at Rome, be a man of good faith according to the Apostle John. Return to Rome and tell what you have seen and I fear."

Too stranger turned pale and rose to leave, however presenting his card to the chairman before taking his departure. On the same was inscribed "Private secretary to the Pope Count de Brunet de Pulvis."

Mantua Station, O.

The meeting held on Sunday, April 14th, in King's Opera House Hall, was well attended and harmony prevailed. An active and healthy interest is being awakened here. The guides of D. M. King gave a very interesting lecture on the subject of "What is to come out of Spiritualism?" and by a sharp comparison of the old theological and the wonderful yet simple teachings from the other life was so impressive that an old skeptic said at the close "that it was very good to be here, and that he was almost converted."

Dr. L. C. Todd was the second speaker, and said among many other good thoughts that the power of spirit to heal is indeed wonderful, and gave evidence that he spoke of experience, being the one of the old pioneer healers of this section.

The third and last speaker, F. G. Wilson, who has advanced to his present position as a trance lecturer within six months, gave a very instructive and pleasing address on "Mediumship and the conditions necessary for a rapid and fixed spiritual advancement."

Good music was supplied by the band of this society. The next meeting will be held in the same hall Sunday, April 28th, beginning at 11 a. m. The public are cordially invited. OTION.

Berlin, Germany.

Berlin, the most tolerant of European cities as far as honest religious opinions are concerned, and one of the most unceremonious for cleaning out fraud, is slowly but surely growing a tree of spiritual knowledge that is destined to bear good fruit in the future. It now has three Spiritualist societies which meet every week for the discussion and dissemination of the truth. One of these is entitled the Harmonical Philosophical Society, and meets at the parlor of the "Zinn-Museum" every Monday evening, where trances and inspirational lectures are held. Another is the Psychic Society, which meets every Saturday evening for conference at the German Club House, 118 Wilhelmstrasse. The third is the Society for the Harmonical Science, whose name portends its object, and meets every Wednesday evening in the "Felsenkeller."

The "Spiritualistische Blätter" is the official organ of these organizations, and is edited by Dr. B. Cyriax, who, while a citizen of the United States, became a Spiritualist, and by spirit advice returned to Germany to establish this organ. For several years it was published at Leipzig, but opposition forced him to seek a more liberal and tolerant center of intelligence, and thus established himself in the German capital.

The present address of the paper is 26 Notte street, S. W. Berlin. Dr. Cyriax is a gentleman of culture and an earnest Spiritualist. Among some of the able contributors to this journal are Professor Hofrat, Lucian Fusch, Dr. G. von Langsdorff, J. Strick, Dr. Carl du Preil, and others. The late Kaiser Wilhelm was, and other prominent members of society are still firm believers in Spiritualism and do not deny their belief when questioned directly. Others are beginning to investigate, and should Spiritualism ever become as public as it is in some of the American cities, it will be regarded as an established fact that it will be met with a goodly number of its adherents, and will prove its great benefit in the end. With this attitude a class of investigators and workers, who, when once ready to announce it, will not be opposed on account of their standing and influence in the community. ALICE ANDERSON.

Chicago, Ill.

On Thursday evening, April 17, Mrs. Baile F. Hamilton gave a reception to her many friends at her beautiful new home, 482 Washington Boulevard. There was a goodly number out to congratulate her on her success. Music and dancing were the features of the occasion. A noted professional singer delighted the company with two beautiful songs. Mrs. Hamilton appreciates the continued interest and patronage of her friends, and hopes to be gratified by older friends when they come to Chicago.

On Easter Sunday Mrs. Hamilton held a seance in her parlor, which was decorated with flowers. There was a good attendance. The subject of the day was "The Resurrection." As usual many good tests were given. E. K.

Fort Dodge, Ia.

I would like to give a short account through your columns of Mrs. Bishop's engagement with us.

The 31st of March closed a three months' stay and which we consider has been very beneficial to our society in every way. Mrs. Bishop gave two lectures each Sunday, held one lecture and a parlor seance during the week. Her delineations given at her seances excel anything I ever heard in that line. The anniversary address consisted of an elucidation of the spiritual philosophy, and although all her lectures were considered intellectual feasts, this one was par-excellent. Songs, recitations and essays were also given by different members of our society on this occasion.

Mrs. B. went from here to Wall Lake, but is now speaking at Minneapolis. The best wishes of our society will ever be with her in her work for humanity. MRS. KELLER A. DOUGLASS.

Los Angeles, Cal.

C. Franklin writes: In this city we have a remarkable slates writing medium in Mrs. Maude Jones. The slates are cleaned, laid on the table, and neither sitter nor medium handle them, and while conversing the slates are filled with messages, drawings, symbols, etc. But despite this wonderful phenomenon the spirits manifesting find it most difficult to give names correctly. This is a setback and one of the mysteries of spirit communion, and one would suppose, if it is possible to draw pictures, names ought also to be given with ease.—The writer also expresses grave doubts as to the power of the infinite and thinks, that being the law-giver and the one who chooses his instruments, he ought also to be able to lend the influence necessary to make the manifestation perfect in all respects. But he closes with an inspirational whiff on harmony, which, as far as we can comprehend its meaning, leads us to believe that it was intended for an answer to his interrogating and doubting soul emotion.

Harmony is certainly the most needed condition in spirit communion, and when this exists between the medium, the sitters, and the spirits, the manifestations are always perfect; for according to the degree of the medium's communion with the spirits, they are in rapport with the cause, the original law-giver. How this is accomplished the individual must find out for himself. Experience teaches.—Ed.]

St. Paul, Minn.

The St. Paul Spiritual Alliance is an organization which adopts as its basic principle, love of truth and hatred of evil, with justice to every human soul. It protests against every attempt to compel mankind to worship God in any particular and prescribed manner, and demands perfect freedom in the search for evidence of life beyond the grave—to fearlessly search for this knowledge among the ancient records or in the phenomena, philosophy and science of Modern Spiritualism, which challenges the deepest, the closest and the most humane thought, and teaches that purity of life and honesty of purpose are a means for improving the condition of humanity, dealing as it does with the children of men in accordance with their conditions, capacities and responsibilities, denying to no individual the possibility of entering into a state of happiness beyond the grave.

If you desire freedom of thought and speech on all the religious and spiritual questions of the day, or have loved ones in the beyond, whether having evidence of that life or not, you will in this society find sympathy and a helping spirit, and are cordially invited to become a member; for in Union is strength in spiritual as in temporal efforts for the good of each other.

In becoming a member of this society you are not compelled to surrender membership in any society or organization to which you may belong.

This society hold meeting Sunday evenings in the stone chapel on Wacouta street, between Eighth and Ninth streets.

L. H. KENYON, President.

GEO. M. HOUSE, Vice-President.

JOHN SAUER, Treasurer.

Pittsburgh, Penn.

The Pittsburgh Society of Spiritualists had for the month of March the services of two noble workers in the cause of Spiritualism, Mr. and Mrs. G. W. Kates.

This being their third engagement with us during the short period of eighteen months, it proves conclusively that the Pittsburgh Spiritualists appreciate the work done by the spirit world through Brother and Sister Kates, and that the feeling of good will towards the brother and sister is a lasting one is self apparent.

Mrs. Kates has improved remarkably in her power as a public test medium. Her guides are working hard to develop her spiritual gifts and are succeeding very rapidly, and in the near future she will be second to none in the above phase of mediumship. She is also a splendid instrument for improvised singing, taking her subjects for same from the audience.

The tests are nearly always given under normal conditions, but sometimes her Indian guide, Fleetfoot, controls and gives descriptions of spirit friends present, and very seldom makes an error. Mr. and Mrs. Kates have worked very earnestly during their engagement with us, and the good they have done to those attending the meetings is seen very clearly from the satisfaction expressed by the audience on leaving the hall.

After the services on the last Sunday evening of Brother and Sister Kates' engagement, Mr. McElery, president of the society, made a few brief remarks, thanking them for the interest they had taken during the past month and particularly in the exercises of the last work, it being the forty-first anniversary of Modern Spiritualism (First anniversary celebrated in Pittsburgh).

We hope to have Mr. and Mrs. Kates with us as early a date as possible. J. H. LOHMEYER, Sec'y.

New York City.

Henry J. Newton, Esq., president of the First Society of Spiritualists at Adelphi Hall upon the opening of services this morning related an interesting experience he had been engaged in, and said: A gentleman came to me saying that his sister-in-law, Mrs. Etta Roberts, wished to give public exhibitions of materialization. This I said I did not believe in, but asked that she call and see me, and invited a few friends to a sitting. We had the test cabinet used by Mrs. E. A. Wells, which has a net partition. The medium was removed from one compartment to the other. Not satisfied with this we had a cabinet made with a wire partition, and again the medium was moved from one to the other. We then had a wire door made to the medium part of the cabinet and locked the medium in, and again she was moved. I was asked to tell the medium's hands. Her con-

sciousness was in a few moments Lawyer E. H. Bean was asked to go in the cabinet. There was nobody there. This was done three times in the evening, but the control is not afraid of skeptics or anything else, and there has been no Indian or little girl, although Mrs. Wells' control, Etta, has been there. The questions for consideration were "The Effect of spirit manifestations upon the thought of day." "How shall I be able to know that the Spiritualism of the present day is a fact, as there are undoubtedly so many frauds practicing it?" "The Spiritualist must admit this to be the case." "Memory, what is it?" These questions were ably handled by J. J. Morse, who said: We will admit that there is fraud, but it seems to us that many are more anxious for fraud than for fact. The phenomena of today are very much like those of ancient days. If you deny those you must deny these. Then what proof have you of a continuity of life beyond the grave?

The evening Mr. Morse discussed on "The Spiritualist as a vital necessity to the philosophy." He said: "A desire for immortality has characterized man through all ages. To assert that the phenomena of Spiritualism, for without them you have nothing to convince humanity." "Public mediums are necessary, and you should guard, shield and protect them with pure thoughts and noble motives. You have your part to perform as well as the spirits, and if it is well done you will have the satisfaction when you enter the spirit world of knowing that you have been a good citizen of the earth." The lecture was brim full of sound common sense and logic, and one of the ablest lectures ever delivered upon any subject of the world and its text will be furnished THE BETTER WAY.

The meeting for spirit manifestations in the afternoon was well attended by an appreciative audience of representative Spiritualists and investigators. The meeting opened with a piano solo, a beautiful rendition by Miss E. F. Porter. Mr. Henry J. Newton made extended remarks more fully covering his experiences related in the morning. Mrs. Henry J. Newton stated that she was present at the seance held by Mrs. Roberts, and that it was perfectly wonderful, almost incredible to tell to those not witnessing the manifestations. A song by Miss Maud F. Pleasant was sung. Some of the personal experiences that very much interested the audience. Mrs. Dora Hahn gave an account of her experiences, and a large number of psychometrist readings that were satisfactory to the recipients. PATTERSON.

Mr. J. J. Morse, of London, England, spoke before the First Society of Spiritualists at Adelphi Hall this morning upon the following questions, given by the audience: "Is independent slates writing a fact? Is the gift rare?" "Spiritual science." The speaker said spiritual science is as much a matter of fact as physical science, and then went on to prove this in a very able argument. "Science simply means ascertained and classified knowledge; you, as investigators, must classify your parts and base your knowledge upon them."

In regard to independent slates writing, Mr. Morse admitted it was rare, but prophesied that after the experimental stage was passed, it would become both common and popular. He then described the two methods most commonly used in slates writing, the spiritism, acting as a lance with the pencil on the end of it; the other method projects a thin film of magnetism and acts through this, and the slates writing is done, the film of matter is withdrawn.

Mr. Morse spoke in the evening upon "Easter Sunday in the light of science and Spiritualism." The lecture was logical and full of interesting conclusions that brought out frequent applause. The meeting for spirit manifestations in the afternoon, was opened with piano solo by Miss E. F. Porter. Henry J. Newton spoke on the subject of "The Spiritualist as a materializing medium" and spoke very assuredly, that it was a settled fact that she was a wonderful medium for that phase of mediumship. And that the control said he could pass Mrs. Roberts from one compartment of the cabinet to the other if it was lined with sheet iron. Mr. Newton also spoke in a very complementary manner of the public seance held by Mrs. E. W. Williams at Adelphi Hall last Monday evening.

Miss Maud F. Pleasant sang a song, "Spiritualism man's natural religion." The speaker said, "The spirit is an animal, specially endowed by God, the creator with life that is endless. That this life and all that it implies is of God, and that in proportion as man believes in spiritualism and then practices the God-principle of working for others, the greater will be his inheritance in the future. That man is a child of God, a spiritual entity, and that to follow this line to the science is man's best and only natural religion, one that connects man here with God there. Speaking of the phenomena of mediums, he stated that every day from the time God began moving on the waters, they have been new phenomena, thousands, millions of phenomena. The Bible was full of the records of phenomena; the daily papers are filled with items. Every invention is a phenomenon, often ascribed to the absence of it. It is a fact that a new item has found its time and conditions to come. The Morse telegraph, the first invention, the Rochester knockings, the electric light—all these benefits we have come as phenomena, not to have unrest with them, but to lead or progress on. His position was that Spiritualism means the progress of man upward and away from materialism, and that to be beneficial must be active in good works and indifferent to abuse and silently applauded.

Miss Dora Hahn gave several satisfactory tests. Mrs. A. C. Henderson gave numerous readings that were well received. Mr. T. Bance spoke of Mrs. M. E. Williams' public seance at Adelphi Hall Monday evening and other topics. A whistling solo and encore by Miss Mamie Horton closed the services. A reception will be given Mr. J. J. Morse Saturday evening, the 27th inst., at the residence of Mr. and Mrs. Henry J. Newton, 128 West 43d street. Fraternally yours, PATTERSON.

New York, April 21, 1889.

Cincinnati Mediums.

Mrs. J. H. Stowell, Trance, Bates Avenue, near Colerain.

J. D. Lyons, 188 Richmond street, Trance, Readings from Letters, Photos, Hair, etc.

Mrs. M. Englert, Trumpet, 67 Marshall Ave.

Mrs. Anna Cissna, Independent slates writer, 451 W. Eighth street.

Mrs. Laura A. Carter, Hawthorne avenue, Price Hill, Independent Slates Writer.

Lavinia Knowles Douglas, Trance, Test, and Healing Medium, 88 West Seventh st.

S. S. Baldwin, Magnetic Healer and Developing Medium, 34 East Sixth street.

Mrs. S. Seery, Spring Grove avenue and Branches street, Trumpet and Slates Writing.

Mrs. Shirley test and business medium, and magnetic healer, 247 W. Seventh street, Cincinnati, O.

Mrs. E. Kibby, clairvoyant and test medium, 16 Saunders street, Mt. Auburn, Private sittings daily.

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Removal.

The office of THE BETTER WAY has been removed to the south-west corner of Plum and McFarland street, between Third and Fourth streets, where the managers will be pleased to welcome their patrons and friends henceforth. Respectfully,

THE WAY PUBLISHING CO.

OBITUARY.

Passed to spirit life from her home in Farmington, Ohio, April 16, 1889, Mrs. Sarah A. Belden, wife of Asahel Belden, aged sixty-nine years.

Sister Belden's maiden name was French, and she was an aunt of Spiritualism's eloquent champion, A. B. French. Very soon after the spirit rappings at Hydeville, N. Y., the spirits made their advent into this town through the mediumship of the mother of A. B. French (a sister of Brother Asahel Belden) and their cousin, Asahel Belden. At that time we all were "sitting in the region and shadow off"—the church. Well does the writer remember the eagerness of which all, priest and people, for a time, hung upon the words spoken or written by these mediums. It was as "manna from on high"; it was "living waters for famishing souls," for did not we desire to know where we had only dared to hope? But alas! the cred-bound ones began to ask leading questions, and the spirits truthfully answered, in substance, "Love is the fulfilling of the law—not the creed!" and then turned back to feed upon the "bush"—the letter that kills, while others were able to accept "the spirit that maketh alive," and have fed and feasted their souls on this heavenly pabulum through all these years, to the joy of angels and the great testament of themselves and the world at large.

Of this latter class were Brother and Sister Belden, in an eminent degree. Thus early convinced, by incredible proofs, of life and not death, as the law; and that the loved but not lost ones do return, and that their mission is love—benevolence—a desire to make the world know of our "goodly inheritance." "Over there," they never once faltered or turned back, sighed for the "leaves and onlays" of the old Egypt from which they had passed. Modest, kind, and loving was our ardent sister. True to the truth and honest conviction as the needle to the pole. She and the entire family who knew her, and now a joyous welcome by her two children gone on before, and the host of friends and all of earth's children who have been reunited in the love and practiced truth and justice as our sister loved and practiced their virtues. She was ready and anxious to go. Her health had been poor for years. She said to the writer, "I want to join your wife in the land of rest."

Bro. D. M. King, of Mantua Station, O., delivered the funeral discourse. His subject was "Life and death from a spiritual standpoint." Life was inevitable; it came under the fiat of the Infinite; it was God personified; it was love's expression in individualized beings. These from the nature of their being are indestructible. Death, so-called, is a part of the infinite plan, and is in no sense a calamity or the result of violated law, but is a law of itself, as much as our introduction into this form of life. The ripened and fitted soul is introduced into a higher state of being, while neglected duties must still be done ere we can be satisfied to the god within ourselves. To the friends there should not be sorrow at the departure of one so filled with devotion to the cause of spiritual and mental unfoldment for the last forty years. E. F. CURTIS.


Passed to Spirit Life

On Thursday, April 11th, Parker Boynton, aged 89 years, 11 months and 19 days, at the house of his daughter, Mrs. B. O. Barber, Newton Falls, Ohio. Two other daughters, Mrs. Lane of Braceville and Mrs. Harbort of Fort Worth, Texas, were with him to minister to his necessities during his last moments. The funeral services were held at the residence of his daughter, Mrs. B. O. Barber, Newton Falls, Ohio, on Friday, April 12th, at 10 o'clock. The choir rendered beautiful music, instrumental and vocal.

Passed to Spirit Life

At Huntsville, Ala., April 10th, Mrs. Loretta M. McDevitt, wife of Mr. J. P. McDevitt, Mrs. McDevitt for many years was a firm believer in the spiritual philosophy. She was a woman of marked character, refined in her taste and social in her manners. She was deeply loved by a large circle of friends. She leaves a husband and two daughters, who are cheered in the absence of her earthly form by the knowledge of spirit communion. The funeral services were conducted by Rev. H. H. Smith, Rev. J. A. Lovett and the writer. GEO. A. FULLER, M. D.

The obsequies of the late Mr. A. E. Newton, of Arlington, Mass., who passed to spirit life on the 12th inst., were observed in the Temple this afternoon. Dr. Storor, Mrs. Lake and Mrs. Lillie assisting. Mr. Newton controlled Mrs. Lake during the services, and spoke to his many friends there assembled. While the body lay before them in its casket awaiting its return to mother earth, his spirit robed in the unseen garments of immortality was present, and through the great spiritual unfoldment of his nature, was able even in that short space of time to control a medium and give utterance to his thoughts, thus proving anew this important fact that Spiritualism alone can demonstrate, that there is indeed no death. MRS. W. H. C. Boston, April 14, '89.



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## SPIRIT MESSAGES

Given through the Mediumship of Henry H. Warner, Covington, Kentucky, by the Guides, Ithamar and Canonchet.

JAMES F. BLOOD.

My home was formerly in Cincinnati. I was one of the early Spiritualists of this city. I am sure Mrs. Rall and Mr. Hare will remember me. I was a river captain and lost my life in the explosion on the old Monarch.

PERRY ALLEN.

After many years of silence, I come to my grand-children, who are scattered far from the old homes in Ohio and New York. Dear children, I rejoice in the clear sunshine of this grand fact of soul communion. I bring with me two daughters, Lodema Higbee and Lucena Richardson, and we all send our love and blessing to you and Lucy and Emma, the same.

JONATHAN.

I shall give no other name than this, and let my words show who I am. The truth of Spiritualism has been proven incontrovertibly to any thinking, unprejudiced mind. And the knowledge of these truths should be spread by means of press and platform and private circles. Support your papers. I cannot say more now but here's to the success of every true Spiritualist newspaper in the world.

JAMES BURNS.

I come back to my old friends in Worcester, Mass., to say a few words of greeting, and to thank Mrs. Robinson for the kind care she gave me when I lay sick at her house with the pneumonia. It was not the pneumonia that freed my spirit from the earthly tenement, but a sudden attack of neuralgia of the heart. Mr. Bennett, you will remember me, perhaps. I was a young man, 30, when I passed away. Worked at the carpenter's trade. Let Katie see this, and tell her I love her yet.

CHARLES DOUGLASS.

My home used to be in Fort Dodge, Ia., where my relatives still reside. My business was that of a lawyer. I was Judge of the Circuit Court for a number of years. Was one of the pioneer settlers here and remember well the early wars with Black Hawk and the other Indian chiefs of that time. I want my friends to know that I am living and that I take an interest in their prosperity and future happiness. To Mary and Frank and Nellie I send my best wishes and deepest love.

DR. H. F. GARDNER.

Well this is not my usual place of communicating but I come to cement a bond of harmonious union (to-day, Thursday, April 18, 3 p. m.) between the Banner of Light Circle and this instrument I am using. To the friends in THE BETTER WAY I extend cordial greetings for success and may the good work go on. Well, Dr. Willis, I see you still survive the shock you received from your collision with the Harvard Professors. When I think of that time and then look at the worthy gentlemen who have come to this side of life, I want to laugh. I send the best of wishes to that veteran worker, Prof. J. S. Loveland.

STEPHEN AYERS.

When I left home on that June morning five years ago, I did not dream that before night I would be hurled from my horse and killed; but even so it was. I was riding down the Long Hill, on the road between Chardon and Chagrin Falls, in Geauga county, Ohio, when the "old sorrel" stumbled, throwing me over her head, so that I struck the side of my head against a stone; when I came to myself, I found that I was not dead; that it was only my material body, while I was with my brother John in the beautiful land of spirit. We send our love to the dear ones at home. I shall come to you often and there is no death. May the loving angels ever guard and keep you in the message I send to James and Roxanna.

JAMES CORCORAN.

Used to live at Westfield, Mass. Was a soldier in Co. E, of the 6th Massachusetts. Was taken prisoner and confined in Libby Prison, and transferred from there to Salisbury, N. C., where I died of prison fever. I am happy where I am, and I say to my wife, Mary, it was hard to leave you and the baby; but we shall all be united some day over here in this beautiful land of the soul. There is a grand thought full of truth and beauty, in the idea of re-union, but in order to gain the prize we must live lives of right and justice here below. Tell Frank, my son, that I am watching over him and am pleased with the manly stand he is taking in life, and I want him to go ahead with his plans and not get discouraged. I am sure he will succeed.

SARAH OSBORNE.

Luella, my daughter, dark are the waters of affliction through which you have passed and you feel at times as if you would be glad to lay down the burden forever, but oh my child let me say to you these storms will pass away and you will go on your road rejoicing. The children are here with me, and Ralph and unto you they send love blessings. I shall watch over you with the tenderest care and guide you ever onward and upward out of the valley of the shadows to the mountain peaks of joy and peace. Long have men waited for a wondrous savior but the only salvation that can come to man is through the understanding of his own self-hood and the ennobling of his own individuality by just and pure thoughts and actions. This to my daughter, Luella Osborne Fricke.

MYRON GATES.

Of Berkshire, Mass. I shall only say a few words this afternoon. I was a Spiritualist from the very start. I was one of those who witnessed the manifestations that occurred at Dr. Larkin's in Wrentham, Mass. This was several years before the Hydeville phenomena. There has never been any doubt in my mind as to the spiritual nature of these manifestations. I am rejoicing every day in the advancement of the glorious cause of free speech and free thought. May the march be ever forward and upward.

CHARLES WATERHOUSE.

Well, Friend David, there may be that I am still living, in this beautiful land of spirits. There may doubt whether this be I or no, but remember "Watch" and the U. G. R. R. There has been through many trials with me and I shall help thee all I can. Sister Ruth sends thee her love. I have found a place at last where I can do the work I have so longed to do. Go ahead with thy plans and permit no one to persuade thee otherwise. To David Williams of York, Penn.

ELMER LEWIS.

I am glad of this opportunity to come to my dear mamma and say that I have got rid of that terrible choking. Sisters Mary and Lucy are here and we have grand times together. It is so beautiful here and every one is so kind to us. I was only four years old, when I came here a year ago. Big chief, Canonchet, talks for me to the medium. He says he likes little children. My mamma and papa live in Dayton, Ohio. Good-bye.

CANONCHET.

Yes, Canonchet love little pappooses. He loves to hear their merry voices, that sound like rippling brooks. He says to them, grow up to be loving gentle maidens and strong true braves. He says, that the young maidens, of the pale-face tribes, should know how to row, ride, run, and swim as well as the braves, and if they do, they mustn't pinch their waists most in two, like a crazy yellow jacket.

ITHAMAR.

There is a young man comes to me this morning, who met his death by a fall upon the ice. We cannot get close enough en rapport with him to describe him, or give him name, but we seem to sense by impression, rather than by hearing, these words: Bertie, dear: Weep no more for me, for though I did not believe in this as you did, and hardly know yet what to think in regard to it, I am living in happiness, only it makes my soul sad when dear ones weep for me. I would rather have them rejoice with me at the birth of the soul to a higher life. I shall come often to you, dear, and you may be sure that I will help you all I can. And God bless you.

The message, necessarily, is incomplete, coming in the way it did. We gave it as a kindness to the young man, whom we see now, was to have been married to the young lady. We also see that his earth home was not far from Eagle Grove, Iowa.

ED. S. WHEELER.

This is a beautiful spring morning, and the sunshine falls with a loving warmth on hillside and valley, starting all nature to new life and activity. So has the bright sun of Spiritualism risen and shone amidst the clouds of superstition, shedding the rays of reason and truth and comfort upon many a weary heart. I have not given up my work for our cause simply because I have experienced the change called death. My work will never cease, so long as I can find a medium capable of expressing my thoughts to the world in written or spoken form, nor shall I confine myself to anyone medium, but go where I can work to the best advantage. I send the best wishes to all the noble and true workers in the cause I care not what their name, fame, or station may be. And right here let me put in a word of greeting for that grand old veteran, Warren Chase. Spiritualists ought to see that the old hero is made comfortable in a home of his own.

ALFRED BARLOW.

The time has at last arrived when I may return to you and say, Mary, I am happy on this side of the river of death. I found everything very much different from what I was educated to believe would be the case. I have been in the spirit world now, some twenty-five years. I passed out of the body through an accident, falling overboard from the Fall River and Boston steamer New Haven. The experience of death by drowning was not a painful one. My sister, Mary Barlow Sprague, and her husband Beriah Sprague, are still living at Fall River. Many a time have Beriah and I gone fishing for cunners and blue-fish down the bay. Those were bright days for us all for Mary and her friend Sarah Jenkins used to go with us, and we would row down the coast or lay-to under the lee of one of the islands, and having caught all the fish we wanted, we would go ashore and have a royal time baking clams and making chowder. The best part of the fun was in the eating. This was before any of us were married. Sarah and I had just been married the day I was drowned. We were going to Boston, from where I was to rejoin my ship, the Wabash, U. S. N., being absent on leave, having been wounded at the bombardment of Hilton Head, by our fleet, under Admiral Dupont. I was Second Lieutenant on board the Wabash. Sarah did not survive the shock of my death but a few days. She and I are together now.

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To dwell within this earthly range,  
Yet parley with the heavenly powers—  
Two worlds in interchange!"

The investigator of spiritual phenomena is at every sitting startled and astounded at the ever varying manner in which spirits present it, and its beauty and delicacy astonishes and electrifies him, and, as a result, the investigator never grows weary, for it is entering a new life, a new one of thought, intelligence and knowledge, and like a child in its growth, and hungry after a knowledge of its own life—the interior aspirations of the seeker after spiritual knowledge become exalted and high-reaching; the beauty and life of that hitherto unknown world, now being made plain and tangible, and illustrated and made palpably true by the phenomena presented, assures them of their truth. The course of his thought changes, and as he progresses it becomes true to his mind that things of the earthly life are truly only temporal, shadowy and effervescent, and the only true life is the life beyond. Talking with a gentleman several days since, he said he had been investigating spirit phenomena for thirty years. Yet at every sitting he had it seemed as new and marvelous to him at this day as it did at the beginning. "For," said he, "in all my experience I cannot recall any two sittings which were alike in the manifestation. Frequently there was some similarity, but nothing more." Another gentleman very prominent in our sister State, Kentucky—widely known for his legal ability—said to me one evening this week. "Mr. Apparitor. I have reached the conclusion that any man of common intelligence, or a man of the most profound intelligence, who, after witnessing the wonders in this phenomena, which I have seen and heard, and then not to acknowledge the truth of Spiritualism, must have a large share of the idiot in his composition and organism. Not long ago I looked upon a man who fully believed in Spiritualism as a lunatic, but I am free to acknowledge that I greatly erred in my judgment. Any man who is honest and true to himself, and who values his integrity of heart, must and will acknowledge the truth of Spiritualism, if he will investigate it with an honest desire after a true knowledge."

To illustrate the astonishing variability of phenomena, we are permitted to relate the two following manifestations, which occurred in the experience of two different parties within the past ten days. A gentleman of this city, who is as prompt in his hour of attending a "Sitting" with our favorite medium once a week as he is noted for in his business engagements, had a singular experience last week. He took with him a common pad of writing paper, and during the sitting he placed a question on the slate. The slate was then held by the medium and himself. He received this reply: "Loan me your pocket knife to cut the envelope." The knife was dropped on the floor underneath the table, and it seemed that scarcely a second of time elapsed ere the knife, with all four of the blades opened out, was vigorously thrown through the curtain covering the table and fell at least three feet from the table. On examination there was no rent or hole through which the knife passed in its exit, showing a wonderful illustration of spiritual power. The slate was examined, but no writing was visible; the pad was then taken up for examination, the envelope was found cut open and the contents abstracted, but placed under one of the upper leaves of the pad, then leaf after leaf was torn off—the pad being half an inch thick—until the center was reached, and to the utter astonishment of Mrs. L. and the sitters, the answer was found to the question, written in a very fine handwriting. It was particularly noticed by the gentleman that the leaves of the pad were as firmly fastened in their place as if just from the store. The question arises, how was the writing done inside the pad without disturbing the side and end fastening of the paper? The writing done was in straight lines across the paper, the ruled lines being accurately followed. It can not be said in the answer to the question that there was any mind-reading, for the gentleman did not know the question himself, as it was one among many he had written several days previously, and he took it from his pocket without making any selection. The writing in the center of the pad of paper certainly shows the power of the spirit is far beyond finite comprehension, and that there is an occult force of which the material or physical mind is utterly lost in its endeavors to solve. The writer well remembers an instance in his experience. He folded a sheet of paper—a large letter sheet—four times doubled, placed it inside the double slate, and with it a small piece of the point of a lead pencil. Holding the slate with the medium we felt a strong force in active operation. On taking the paper out and unfolding it we found the answer to our question written on the inside of the folded paper, the lines going from side to side, as straight as if the paper had been opened out and laid flat on the table. We asked the question, how they managed to write on the inside of the paper—the answer was simple but not very explanatory: "With us there is no inside to anything; all is on the outside."

In relating the other instance alluded to above it will be observed that the experience of another gentleman is almost the

opposite of the first. This gentleman had prepared his questions before visiting Mrs. L. and placed each one in a separate envelope on the floor near his feet, but just under the table. He also placed a sheet of note paper, also a small piece of lead pencil, along side of the envelope. If he had been so minded, he could easily have kept his eye on them. Whether he did or not, he does not say. But he did have hold of one side of the slate, while Mrs. L. held the other side. The slate was held for some time and both were surprised at not feeling any demonstration of writing being done. They were finally relieved by three slight taps on the slate, signifying the manifestation was completed. When the slate was opened—being a common double slate—there was no writing thereon. The gentleman picked up his envelope, and found it tightly sealed, and quite dry. The sheet of paper was not on the floor, but on cutting open the envelope, it was found therein neatly folded, and on it was written the answer to the question enclosed, in the familiar hand-writing of the spirit friend to whom the question was addressed. It must be remembered that in placing the envelope and the paper on the floor, the gentleman had them in such close proximity to his feet that if any other than spirit hands molested them he would certainly have known it. Being very skeptical as to the truth of Spiritualism, he was exceedingly and particularly watchful of everything and every movement made during this very interesting investigation, and also the fact of his being an entire stranger to the lady medium, it was not possible for her to have any knowledge of himself or his family history.

Meeting the gentleman the next day he gave me the above facts, and many others. He also acknowledged his firm belief from this time forth in the truth of spiritual communication.

A friend has kindly permitted the use of the following communication from his spirit wife. He does so in order to show to the world that our loved ones love us still. He visits the city every two months in order to hear from those he loves.

"Good morning, my own darling husband. God bless you ever. I always welcome you here when I am able to pull back the veil between the two worlds. My husband, I would feel terribly neglected if you came to the city and did not make an effort to hear from me. Our darling boy is here, also father, mother, brother Samuel and other loved ones. So you see, my darling, we have quite a family circle. We all congregate together and have our social time just as we would in the earth form. Dear one, although all the others are near and dear to you, still I realize the beautiful fact that there are none so near to you as the wife that passed from your side so many years ago. Our lives were so interwoven in the short time we were united in the body that there is no power known in spiritual laws that can separate us, or would have any desire to do so. I can see that your spiritual power is developing daily, and you are becoming more and more susceptible to my influence, and I do sincerely assure you, dear, that before you are called to join me here, you will realize your spiritual surroundings and the loving presence of the wife who loves you so devotedly. My dear husband, your vision will be opened, and you will more fully understand that the body was only the worn-out garment which I once wore, and the grave is its wardrobe locked. My darling, there is no grave so deep that it can fetter a human spirit. Oh! what a grand awakening it was for you when the windows of your heart were opened and the light of truth and knowledge admitted, and it added many, many fold to my happiness in the spirit world when I found that my labors for many years were grandly rewarded, and I was the first to attract and enlighten your thoughts upwards to the spirit world. My darling husband, the vows I took upon myself when I became your bride are just as sacred now as then, and I feel, my dear husband, that you need my loving companionship just as much as you did in youth, and as I progress onward and upward, I will take you by the hand, and with a heart full of love and affection, lead you up with me, so that when your earth mission is ended you will come direct to me. If I do not have the opportunity of meeting you again this year, may the opening of the new year be one betokening prosperity for your dear self. With love from all the loved ones, I am, dear darling, your loving and devoted wife."

Need we ask, do our loved ones love us still? APPARITOR.

## HUMAN BODY AND THE SPIRIT.

BY CADMUS.

Man is man, from his primordial cell to the last perfection of his physical nature, the law of his nature, the laws of his being, and the constructive conditions of his organism, having some things in common with the lower animals; but having also specific and inalienable distinction impressed on his constitution, in the very origin of his existence. From the eternal mind of God, man has proceeded; and keeps on in an incommunicable track of power and specific development, through all the mazes of his organism; related to all other beings, but never confounded with any of them. And analogy would lead us to believe this is true, not only of the species but of the individual. Every spirit is a special emanation from God, having its own unitary and individual life; it has powers and forms in common with others, but an incommunicable identity; enlarging and ever varying its organism through forms natural and spiritual but never losing its conscious self in the great ocean of being. To lose personal identity—I speak not of perpetual consciousness—would be a pantheism that would sap the foundations of religion, and take away all personal interest in life; for what is the bubble of a day, if that is the "be all and the end all," if man were to end at last in the impersonal mass of the universe; or, what is far worse and indeed a more dreadful thought—the theory of metempsychosis—that the soul of man is imprisoned in a determinate and fixed round of transformations, repeating its experiences in the same eternal circle, and unable to depart from the fixed track of iron destiny! From such a condition annihilation would be a refuge!

But let us look more closely at the won-

derful mechanism, and the organic compound, called the body of man. It is far from being one body. It is several organic bodies in unity—each a suggestion of the others, by resemblance; each approximating to the final result; each contributing to that result by the most heterogeneous functions and organic forms, interlaced and interwoven with each other so intimately, that some of them seem to occupy the same space; and yet keeping throughout a distinct individuality and separate function.

As you see a sketch growing under the hand of the artist,—at first a mere outline of what is to be; then, advancing by continual touches and details, into the fair and perfect proportions of the picture—so the body may be traced from the outline of the bones to the perfection of the whole.

There is, thus, a first outline sketch of the body in the "osseous body;" the rough but well defined semblance of the future form. It is the foundation upon which all other parts are laid and conformed to the general plan; hard, heavy, earthy, gravitating toward the earth; and keeping all other parts firmly fixed to their functional orbit; yet fixed as it looks, it is no dead accretion of mineral matter; it is vitalized throughout and fluent in every particle; and through innumerable canals and channels receives the vitalizing force and the most subtle electricity of the rest of the body.

Overlaying the "osseous body" and closely following out the same general type of form, is the "muscular body" filling up the sketch, but still furnishing a rough exterior form, without the softening, and blending of the other parts. The bones and muscle of man furnish the mechanism of the system, giving motion and locomotion; the one supplies bands, pulleys and cordage, while the bones furnish the levers and fixed points.

Co-extensive with these elementary parts, and still more minute in detail, the sketch is further completed by the "arterial and venous body," with their capillary connection. This is a continuous system of blood vessels, so interlaced, compact and close, that you cannot put the point of the finest needle in any part of the body, without touching one or more of these microscopic tubes. If you were to remove every particle of the body but this system of blood vessels, you will still have in complete detail the human shape.

But these tubes, great and small, are all hollow, and contains within, a more vitalized and perfect man of the same shape in all details as that which their aggregate number forms. This may be called the fluid body, which inhabits and fills the hollow chambers of its house, as an animal in its shell; and there passes through all gradation of development, from infancy to old age and death. First, as chyle; this is its infancy; then as arterial blood; this is its adult age and manhood; then as venous blood; this is its old age which, yields up its particles at last, to be cast out unto the change called death.

But co-extensive with the "liquid body," and following the track of its form in every fibril and tube is the "nerve body," the most delicate tissue and the most finely organized solid matter that enters into the composition of the body, myriads of fibres spreading through the system, and involutions in involutions forming the brain. But it is not this system that gives the whole body its animation and vital force; but throughout its extent and along every fibre of this complicated system of nerves, there lives and moves the "ectetic body," composed of finer stuff than any that the microscope can reveal; but showing by indubitable evidence, its power and presence throughout the whole body. Here, we have reached the end of matter and of material force; the last link that connects the spiritual world; the world of matter and the world of spirit.

But permeating every particle of this organized body, there is the intelligence and will of the spirits; as real and indubitable as the most material part. Imperishable and immortal, having within itself the laws, the intelligence, and the power to construct, to dissipate and to reconstruct the body; and therefore never needing to be left without a vesture; but able to supply itself with an ever-renewed garment fitted to its wants and ever enlarging proportions. Dropping only the earthly particles when it leaves the earth, and having still at its service the finest and most subtle forms of matter.

It is the spirit in matter that uses the impermissible electricities in the body; and also the still more refined ethers that pervade the universal spaces in which the body as well as comical modes float and swim. What a vain and gross thought it is, therefore, to suppose that the "chained house and the grave" need to be resorted to by this wonderful informing and reforming power of the body, to take up the ashes of its decayed and earthly tenement, as necessary to the formation of its spiritual body! How beautiful are the analogies of nature and the higher exigencies of the spirit made to refute such a supposition by the apostle Paul!

The spirit is not organic; but it is the cause of all organism. It is not a creation; it is creative. It is a radiating point of prescience, intelligence and power; but, like a "mathematical point," it has no dimensions. It is alternately conscious and unconscious; but never loses individual identity. It is not the phenomenal, but the metaphysical and metaphysical man. Not infinite, in any respect; but indefinable in all respects, except as organic power, intelligence and life, in individual forms.—N. Y. Light

"Consciousness is a different thing from personal identity. We may lose the one, for the time, without losing the other, as we do in sleep. Consciousness is an attribute of moral and intellectual life; identity is the law of organic being. We are being spiritualized by organic, and shall continue so. Our moral consciousness may be suspended for long periods."

Carrie M. Sawyer denies that she has gone back on Spiritualism, or that she is not a medium for form manifestation. She says she assisted Kellar, the magician, in showing how bogus manifestation were produced; and that he is responsible for misrepresenting her as denouncing all manifestations of that character.—Golden Gate.

## MEETINGS.

## Cincinnati, Ohio.

The Society of Union Spiritualists, of Cincinnati, hold meetings at G. A. R. Hall, 115 W. Sixth street, every Sunday morning at 10:45, and Sunday evening at 7:45; also Wednesday evening of each week; to which all are made welcome.

The Lyceum for children and adults meets at G. A. R. Hall, 115 W. Sixth street, Cincinnati, every Sunday at 10 a. m. All are cordially invited.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at 10:45, and Sunday evening at 7:45, at the American Health College, Fairmount. Free to all.

Douglas Hall, N. W. Sixth and Walnut streets, trance lecture every Sunday at 3 p. m. by Mrs. Adah Sheeban. Admission free. Strangers cordially invited.

## Boston, Mass.

BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Friday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10:45 a. m. and 7:15 p. m. Richard Holmes, President; Albert F. Ring, Treasurer; O. L. Rockwood, Corresponding and Recording Secretary.

FIRST SPIRITUAL TEMPLE, corner Newbury and Essex streets—Spiritual Fraternity Society will hold public meetings every Sunday.

The Temple Fraternity School for children meets at 2:15 a. m.; afternoon services at 2:45, and Wednesday evening social at 7:15.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sundays at 2:45 and 7:15 p. m. Solicits correspondence from mediums everywhere, through whom interesting phenomena may occur, suitable for a public platform. J. E. Hall, President.

Children's Progressive Lyceum No. 1—Sessions every Sunday at 11 a. m. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every Friday evening, Benj. F. Weaver, Jr., Conductor; H. O. Torrey, Corresponding Secretary.

1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Private seances, for members only, first Friday in each month. Public meetings every Friday evening at 7:15 p. m. A. E. Barnes, President; Mrs. M. V. Lincoln, Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10:45 a. m. and 7:15 p. m. Eben Cobb, Conductor. EAGLE HALL, 616 Washington street, corner of Essex—Sundays at 2:45 and 7:15 p. m.; also Wednesday at 8 p. m. and last medium Excellent music. Dr. E. H. Matthews, Chairman.

America Hall, 724 Washington street—Services each Sunday. Dr. W. A. Hale, Chairman.

A Public Social Meeting will be held every Thursday evening at 7:15 in the office parlors of Evans House, 175 Tremont street. Eliza J. Bennett.

The Spiritualistic Phenomena Association holds its meetings every Friday afternoon and evening at 196 Chestnut street. M. L. Dodge, Sec.

Cambridgeport—Meetings are held every Sunday evening at Odd Fellows' Hall, 548 Main street. H. D. Simons, Secretary.

## New York, N. Y.

The American Spiritual Alliance meets at 219 West 42d street, New York City, on each alternate Wednesday at 8 p. m.

All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

J. F. JEANRETT, Secretary, 232 W. 46th street, N. Y. Columbia Hall, 878 6th Avenue, between 49th and 50th streets.—People's Spiritual meeting. Services every Sunday at 2:45 and 7:15 p. m. Medium and speakers always present. F. W. Jones, Conductor.

Arcadium Hall, 67 West 25th street, N. E. corner, 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 p. m. Reliable speakers and test mediums always present in spirit phenomena gifts. F. G. G. W. Van Horn, Con.

Adelphi Hall, corner 32d street and 7th Avenue.—First Society of Spiritualists holds meetings every Sunday at 11 a. m. and 7:15 p. m. Admission free.

A General Conference will be held every Monday evening at 230 West 36th street, at the residence of Mrs. M. O. Morrell.

## Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7 o'clock at 139 Congress street. Mrs. G. Dore, Secretary.

## Philadelphia, Pa.

The Second Association of Spiritualists, of Philadelphia meet every Sunday at 3 p. m. at their church, Thompson Street. Seances free. Public invited. T. J. Ambrosia, President.

## Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1—Meets every Sunday at 10:45 a. m. at G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnestly invited to send their children, and the public cordially invited to attend.

E. W. Gaylord, Conductor. Spiritualist Meetings, Memorial Hall, 170 Superior street. Every Sunday at 7:30 p. m.

Children's Lyceum every Sunday at 10:45 a. m. E. W. Gaylord, Conductor. Friends and public cordially invited.

The Spiritualists' Progressive Thought Society meets every Sunday at 2:30 p. m. in Probek's Hall Franklin Avenue. Admission free.

## Chicago, Ill.

The Chicago Spiritual Fraternity hold public meetings every Sunday at 3 and 7:45 p. m., at Keltus Hall, 247 State street, corner of Jackson. Rev. Moses Hull, formerly noted Advent minister, and one of the best biblical scholars living, will conduct the services the four Sunday in January. Seances free. S. M. Bidson, Sec.

Avenue Hall, 159 22d street. Children's Lyceum Meeting, at 1:15 p. m. Spiritualists and Mediums Meeting, 3 p. m. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesday in each month.

The Young People's Progressive Society of Chicago, hold services Sunday morning and evening at their hall, Wabash Avenue and 22d street, at 10:45 and 7:15. The best speakers and mediums are always engaged.

Peoples' Spiritual Society meets at 116 Fifth Ave., every Sunday at 2:30 p. m. All are made welcome who visit Chicago. G. L. S. JENKINS, Pres.

## Brooklyn, N. Y.

Johnston Building, Flatbush Avenue, corner of Nevins street.—Brooklyn Progressive Spiritual Conference every Saturday evening at 8 o'clock.

## Troy, N. Y.

Progressive Spiritual Association No. 2, meets at Star Hall, corner of Third and Fulton streets, (entrance on Fulton) every Sunday.

## Albany, N. Y.

First Spiritual Society meets in Van Vechten Hall, 119 State street (first floor), every Sunday at 10:45 a. m. and 8 p. m. Admission free. Ladies' Aid meets at the same place every Friday at 8 p. m. supper served at 6 p. J. D. Chalm, Jr., Secretary.

## Brookline, Mass.

First Spiritualist Ladies Aid Hall, Bay State Block 57 Centre street, Meets every Wednesday at 2 p. m. Sundays, lecture at 7 p. m.

Mrs. M. H. Fletcher, Pres. Brookline Spiritual Instructive Lyceum at 115 p. m. every Sunday. T. H. Loring, Conductor.

## Peoria, Ill.

At Union Hall, 430 Main street. Services each Sunday evening by Mrs. M. T. Allen, inspirational and trance speaker; commencing promptly at 7:15. Seats free.

## Chattanooga, Tenn.

First Spiritual Society meets in Odd Fellows' Hall, Main street, every Sunday at 7:30 p. m. M. D. H. Wigley, President; J. Seeman, Treasurer; J. W. Poyner, Secretary; Geo. A. Fuller, M. D., Regular Speaker.

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PART SECOND.

## CHAPTER XV.

HERR PAULUS AGAIN.

"You are looking very tired this morning, Madame," said Anna to her mistress the day following the seance. "Can nothing be done for you?"

"I am weary in both mind and body. Do you suppose that I might see good Father McFay, Anna?" asked Madame Le Terre, as she laid back in her easy chair.

"Yes, yes, Madame; he brings great comfort to the afflicted."

"Then you shall go and fetch him at once for an interview; I have something particular to say to him."

"Shall I go at once, Madame?"

"At once; and should he come with you I shall be in the library, and will receive him there."

And so the girl went out, highly elated that her mistress had at last turned to the church for consolation. She found the good father listening to tales of woe from the poor, who everywhere abound in London, and who often find in the kindly words of the priest the only encouragement they ever know. Anna made her errand known and the good father acquiesced with a smile, for men of God are extremely human, and calls to the sacred precincts of Hyde Park seldom find their way among the humble workers in the vineyard. Little is really known of the self-sacrificing life of the priest who is truly devoted to his work. He has to be an advisor in mundane as well as spiritual matters, and knows but little of the external pleasures of life. He scarcely spoke as he followed Anna through the street, for he knew well enough the errand, as the girl had often spoken to him of her mistress and the air of mystery that seemed to envelop her; and he concluded that it might be some vexed question in theology that he would be called upon to settle.

He was therefore prepared for the pleasant reception which he received as he entered the library, and was cordially welcomed by Madame herself, who took his proffered hand, saying, "Good Father McFay, welcome. I know you; from my maid I have heard of your kindly dealings with the poor and afflicted, and in sore distress of mind I have sent for you. Be seated, I pray, and take a glass of wine."

"Thanks, Madame, you are kind. I am but a humble worker in the cause of heaven, but each can but do his best," replied Father McFay, as he seated himself and accepted the glass of old port that Madame placed before him.

"I have sent for you not because I am a great Christian or for any special advice, but I want your opinion in a question of vital importance in regard to the life after death, aside from all sectarian views," said Madame Le Terre a little hurriedly.

"Aside from all sectarian views, I fear, my dear Madame, you are seeking an impossibility. We are all, more or less, sectarian; it is incumbent upon our belief and our advocacy of the church; nevertheless I will do what I can for you if you will but state your case clearly."

"Do you believe there is a conscious existence after death?"

"There is a conscious existence after death, surely."

"One of complete happiness?"

"Ah! that depends; the ministrations of the church have much to do with that. A soul once redeemed and denied absolution would suffer in outer darkness—and—"

"Excuse me, there is where the sectarianism comes in. What I wish to know is the state of a soul after death when the church has not been reckoned as an important factor in life."

"Pitiable, my good Madame, most pitiable," murmured the priest devoutly. "And yet," he continued, "then again by mass and sacrifice and prayers much might be done."

"Do you believe in the return of the dead?"

"Of that I am not permitted to speak. The church has always held in the communion of the saints, but beyond that it has deemed it unwise to seek spiritual illumination except through the chosen channels of the church, the appointed men of God."

"You believe surely in the visitation of the Holy Virgin and the wonders worked at Lourdes and Knox which are miraculous spiritual manifestations; and may there not be a highway over which other feet may pass from heaven to earth?"

"Good child," said the holy father reverently, "your mind is disturbed. It were better you thought not upon these things; rather place your mind upon the glories of heaven as revealed through the holy church and its teachings."

"But this does not satisfy an inquiring mind," replied Madame somewhat sternly.

"In matters of religion the promptings of the mind play no part. The heart, the soul shall dominate all the powers of both mind and body."

"Forgive me, good father; we are destined not to understand each other."

"And why not?"

"I am not seeking dogma or church authority, but knowledge of a future life; and I see that letter of religion killeth the spirit, I thank you very kindly," and Madame Le Terre arose, showing the interview was over, and continued, "Please allow me to assist in your charities, and to wish you every success in your good work."

Father McFay also arose and took the proffered purse, and would have spoken, only he saw that it would be in vain. He knew that there was nothing in all the church that could settle the skepticism of the woman before him; so he simply bowed, thanked her, and withdrew, while Madame recovered her seat and silent thoughts, saying to herself, "They must surely know about this matter of an after life, if they would only speak about it but there is an embargo laid upon them, I am sure, which no one can remove. They are afraid, and thus they let this Spiritualism demonstrate to the world the occult law, and they, the church, sit amidst the grandeur of the past, hugging dead theories to their breast. What a humbug it all is, and—come in," answered Madame Le Terre, as she heard a soft rap at the door, and the servant entered bearing some letters.

"A letter, Madame, from the Duchess Du Marr, and her footman waits for your reply," said the man, bowing obediently.

"Thanks," said his mistress, as she took the note from the tray. "I will ring when I am ready. From the Duchess, yes; her perfume, elder bloom, coronets and all. I wonder what it is about?" So she tore it open, and, after nervously unfolding the note paper, read:

8 Portland Place.

"DEAR MADAME:—We are all unexpectedly back in London for a month, and Dr. Paulus is to appear among us sometime within three days; this is the third day, and he will surely be here tonight. We shall have a seance, and the instructions are that you shall be present with us. Will you come at 9 o'clock? It will be charming to see you again, for many things have happened in the weeks that have past since last we met. We live in an age most wonderful, and every day some new demonstration of power is given. We have had great experiences at Nice, and at Monte Carlo we were crowned with success, but more of that anon. Let us see your sweet, sad face this evening."

Ever your friend,  
MARIE, DUCHESS DU MARR."

Thursday.

"How strange!" said Madame Le Terre to herself, as she finished the letter, "that I should have sought the priest to gain a light when almost at the same moment other means were being provided, which, I believe, are the only means of settling this question. I may be dull, but I believe that the priests, if they have any power, knowingly withhold it for fear of the consequences to themselves and their church; while in the 'Higher Religion' all that one desires to know most is at least dealt with and an attempt made to explain. How glad I shall be to see Herr Paulus, and how kind of the dear Duchess to remember me after all the fuss I made for her in Paris. I will write her that I will be there at the appointed time."

The note was soon dispatched, but Madame Le Terre was restless all the day. She tried to read the "The Innocent Sinner," which treated of these occult matters, and was being read extensively because some of the critics had abused it, which in England is always a card to favor, to no purpose, and so the hours rolled on until the carriage came, and she drove over to Portland Place.

She naturally expected to find a brilliant if not a large company. In this, however, she was disappointed, for the Duchess received her in a small sitting-room, and, after many expressions of affection and delight, she continued, "Herr Paulus is here. Judge of my surprise to see him come down to dinner, and I did not know he was in the house."

"But how does he go about? has he the seven-league boots of fairy days?" asked Madame Le Terre.

"I cannot say, but he goes about in a mysterious manner. We are ordered to be quite alone; he will be down in a few moments, my dear, and we are to sit about this table," said the Duchess, as she lifted the cloth from a three-cornered table in the centre of the room, upon which stood a brass urn holding a large and rare Brazilian crystal.

"I am afraid already," exclaimed Madame Le Terre.

"I beg you take a glass of wine and hold your nerves steady, as important work has to be done to-night. I feel it somehow."

"I don't care for the wine, thanks," was the reply.

"We wait your coming," said the Duchess, as both ladies looked toward a curtained recess and saw Herr Paulus standing between the portieres. He looked very sad; his face seemed much older than when Madame had seen him in Nice only a short time ago, while his face was greatly changed. He did not reply to the Duchess, but stood like one in deep study and thought.

Complete silence filled the room; the faint echo from the street sounded like the great undertone of the ocean. The fire burned low on the hearth and the candles cast but a dim light over the room. After some time Herr Paulus advanced slowly. Was it Herr Paulus? No; it was an old man with bent figure, small, sharp-cut face and halting gait that suggested Herr Paulus, and yet was not he.

"What does this mean?" exclaimed Madame Le Terre in deepest terror. "It is the great law of transfiguration, but little understood, whereby the form of Herr Paulus becomes changed into somebody else. I have seen it many times, but who can this be? no one I know," answered the Duchess.

"It is, it is," cried Madame. "It is the shade of my father."

"Adele! Adele!" whispered the slowly advancing figure, "I am thy father."

"Yes, yes, father," she replied, as now the figure stood before her.

The cold hand touched hers, and in a moment all fear had left her, and she asked quite calmly, "Dear father, what can I do for you, anything?"

"Yes, yes, go home, and at twelve this night I will explain and revoke the promise you made," whispered the figure. "This night."

"This night at twelve o'clock," and the figure receded to the alcove and was lost in the shade of the curtains. Instantly Madame followed and looking in saw Herr Paulus lying on the sofa and just waking from a nap.

"Don't speak to him or touch him," whispered her hostess. "This is all we shall get to-night, and you have a work to do. I will not ask you about it yet, but I shall wait with interest the result. Shall I not go with you?"

Before Madame Le Terre could answer a large vase fell from the mantel to the floor and was shattered into a thousand pieces.

"Ah, I cannot," said the Duchess. "This is an answer to my question."

Madame was too terrified to do more than extend her hand and say good-night, and she soon drove away in her carriage alone.

(TO BE CONTINUED.)

Translated for The Better Way from the Latin of Hugo de Groot (Grotius).

## FUNDAMENTAL TRUTHS ABOUT DIVINITY.

Existence of Deity.

That there are things which have had a beginning is admitted by the understanding and confession of all men. These things, however, could not be the cause of their own existence, for that which exists not, cannot act, nor could a thing be, before it was. Hence follows, that the effects must have had their origin from somewhere else. This is true not only of those things, which come or have come under our observation, but also of those from which they have sprung, until we arrive at last to a cause which never had a beginning, which, so to speak, exists not by accident, but by necessity. Now this absolute is just what is designated as Supreme Being or God.

Another argument to prove the existence of the Deity is derived from the most manifest argument of all nations, with whom reason and good morals have not been entirely extinct by the invasion of barbarism. For since all that depends on arbitrary arrangement cannot be the same with all people and is liable to frequent changes, yet this idea (of Godhead) is found everywhere and is not changed by vicissitude of time and circumstances, a cause thereof must be added which extends over the whole human race, and this cannot be anything short of God's own oracle, or tradition emanating from the first parents of the human race. If we admit the former origin, the subject in question is established; assuming the latter, certainly no sound reason could be assigned for the belief, that those ancestors, in a matter of highest importance, should have delivered a falsehood to all their posterity.

Add to this, that whether we look at anciently known or lately discovered parts of the globe (earth), wherever there is a vestige of humanity, this idea (of godhead) stands out as well with nations strong in intellect and genius as with others of a more stupid character. The first, it is not likely, could all be imposed upon, nor the latter have invented something to impose upon others.

Nor is of any avail the objection, that in many ages some few men have lived who did not believe in the existence of a Deity, or at least pretended not to believe in it. For their small number as well as the circumstance that their opinion was generally rejected immediately, and reputed by intelligent arguments, show that this declaration did not proceed from the use of sound sense such as is common to mankind, but either from a striving at novelty (love of paradox) like one who contended that snow was black, or from a corrupt mind, as to the vitiated palate things taste not as they are; especially since history and other writings teach, that the more virtuous a man was, with the more diligence the knowledge of God was guarded by him.

That this deviation from an anciently received opinion proceeds from a perversity of mind of those particularly interested that there be no God—that is, a judge of human nature—is also thereby apparent that whatever they assume, be it a succession of generations without a beginning, or a concourse of atoms, or whatever else, presents no less, if not greater difficulties, and to every one who pays but minding attention to the subject, is not easier credible than what is generally received.

As for the objection of some maintaining that they believed in a Deity, because they could not see it, if they see anything, they see sufficiently how unworthy it be of a man who believes to have a soul, though he see it not.

Nor, if we cannot comprehend the nature of the Deity, is this a reason to deny that there is such a nature. For it is peculiar to every inferior being that it cannot comprehend what is superior and excellent. The beasts do not comprehend what man is, still less do they know how men institute and rule communities, calculate the course of stars and navigate. For all this surpasses their comprehension. Hence man by the nobleness of his nature placed above the beast, and placed so not by himself, should infer, that the Being by which he is made superior to the beasts, is no less superior to himself than he is above the beasts; and that therefore is a nature which as much as it excels him exceeds his comprehension.

## A MARVELOUS CURE.

Dear Dr. Dobson:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEINSTEIN ALLYSON,  
GRACE A. ALLYSON.

Bialistown, Iowa.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow-man.—The Maquoketa Record.

## MOVEMENTS OF MEDIUMS.

[All announcements and notices under this head must be received at this office by Monday to insure insertion the same week.]

Mary L. French is open for engagements for 1889.

Dr. F. L. H. Willis is now residing at Glenora, Yates Co., N. Y.

J. H. Randall will answer calls to lectures on Spiritualism. Address, 229 Honore street, Chicago, Ill.

Mrs. M. E. Aldrich, inspirational speaker, may be addressed 55 West Exchange street, St. Paul, Minn.

Mrs. T. J. Lewis, speaker and test medium, 205 Harrison Ave., Boston, will answer calls in the Eastern States.

Dr. Rothermel may be addressed at his residence, 388 Clinton place, Brooklyn, N. Y., for consultation or engagements.

H. R. Wardell, psychometric reader, clairvoyant and test medium. Address 206 Eleventh street, Louisville, Ky.

Mrs. Fannie Ogden, 618 Main street, Peoria, Ill. Trance, Test and Psychometric reader. Can be engaged for the season of 88 and 89.

Geo. H. Brooks can be engaged for the months of April and May of 89. Address all communications care of THE BETTER WAY.

Mrs. Mott Knight, independent slate writing medium, is at present located at New Commercial Hotel, Room 3, Kansas City, Mo.

Dr. Dean Clarke may now be addressed at Denver, Col., and where he will be pleased to receive calls in the west for spring and summer.

Judge Featherstone is ready to answer calls to lecture. Terms moderate; correspondence solicited. Address for the present Henrietta, Tex.

Miss Josephine Webster, Trance and Platform Test medium, will answer calls for the fall and winter months. 98 Park street, Chelsea, Mass.

Dr. Delavan De Voe, the renowned automatic slate writer and magnetic healer, is now located at 208 W. Fourteenth street, St. Louis, Mo.

Mr. J. W. Fletcher, lecturer and public test medium. Address No. 8 Beacon street, Boston. Mr. Fletcher accepts engagements in New England only.

Miss Ida P. A. Whitlock will lecture and give psychometric readings at Pittsburgh, Pa., during the month of April, where she may be addressed.

Miss Lizzie D. Bailey, trance lecturer and psychometric reader, is open for engagements. Reasonable terms. Address Dr. Thos. McAbby, 727 Twelfth st., Louisville, Ky.

Mrs. Carrie C. Van Dozee, trance lecturer and medium, is now ready to receive calls to address on any point for public, private or missionary work. Address her at Geneva, Ohio.

Miss Jennie B. Hagan, who is now lecturing for the Society of Union Spiritualists, will be glad to make week evening engagements in the vicinity of Cincinnati while in this State.

Miss E. A. Viel, health and business medium, 216 West Fifty-third street, New York City, will give advice in the above and read character according to the new science of solar biology.

Mrs. Ida P. A. Whitlock, psychometrist, will lecture and give readings at Pittsburgh, Pa., during the month of April, where she may be addressed.

Henry B. Warner, inspirational-trance lecturer and test medium may be engaged by societies within easy reach of Cincinnati. Address in care BETTER WAY, or 19 E. Fourth street, Covington, Ky.

Miss Emma J. Nickerson lecturers at Springfield, Mass., until end of May. Address, 187 Spring street. She lectures at New London 31st of March; at Haverhill 1st of April, and at Lynn 21st of March.

Mrs. Sophronia E. Warner-Bishop may be engaged for the season of 1889 and 1890 by addressing her at 426 Erie street, North Minneapolis, Minn., or in care of H. B. Warner, 26 East Fourth street, Covington, Ky.

Dr. D. M. King will respond to call for lectures and psychometric readings, attend funerals and form new societies in Ohio, and also give dates for camp meeting engagements. Address box 45, Main Station, O.

Mrs. Myra F. Paine, Painesville, O., would like engagements to speak for societies in northern part of the State the first and 4th Sundays of May, June and July. Present address, care of C. Clapp, East Claridon, O.

Frank T. Ripley, the platform lecturer and test medium, can be engaged for grove and camp meetings for June, July and August, anywhere by addressing him at Alliance, O., until April 29th; thereafter care of Banner of Light.

Mrs. Isa Wilson Porter (daughter of E. V. Wilson) holds public circles Thursday evenings and Sunday afternoons. Admission 30 cents. Sitings daily, from 9 a. m. to 5 p. m. Parlor, S. W. cor. Race and Court streets, Cincinnati, O.

Mrs. E. A. Wells is engaged to lecture and give tests at Mount Pleasant Park Camp, Clinton, Iowa, for the month of August, and accept engagements for the months of May, June, and July. Address 900 6th ave., New York, during the month of April.

Frank T. Ripley is engaged at Albany, N. Y., for February, and will be at Alliance, O., during March and April. Societies desiring his services as platform lecturer, medium, week day evenings while in Ohio, may address him care Mrs. S. S. Rockhill, Alliance, Ohio.

Miss Emma J. Nickerson, a graduate of the Detroit School of Elocution and inspirational speaker, is now open for lecture engagements. Improves upon subjects presented by the audience, and reads psychometrically under favorable conditions. Address 123 West Concord street, Boston.

Helen Stuart-Richings lectures for the Anderson, (Ind.) Society of Spiritualists, the Sundays of April, and for the Dayton (O.) Society the first two Sundays of May, and will engage to give week night lectures or entertainments at contiguous points. Address P. O., Anderson, Ind.

Mrs. Harriet D. Brown of Meadville, Pa., is specially recommended to us as an inspirational speaker of unusual promise. He is ready to fill engagements upon the Spiritualist platform, and would be pleased to correspond with societies with a view to engagements.

Dr. James A. Bliss, the developing medium, on and after May 7th, by special engagement, will give private sittings in Detroit, Mich. Engagement book now ready for notice. Can be found at 18 Park place, Detroit, Mich.

Mr. W. A. Mansfield, the well-known slate-writing medium who spent the summer at Cassadaga Camp, has returned to Boston to pursue his studies in the Monroe College of Oratory. He is now located at 506 Columbus Avenue, and will devote a portion of his time, afternoons, to the exercise of his gifts as a medium.

Mrs. Edith E. R. Nickless will lecture and give public tests in San Francisco, Cal., during April, May, and June. Address during that time No. 108 McAllister St., San Francisco. Can be engaged for Tuesday and Wednesday evenings of each week, in a radius of 100 miles of her residence during those months.

Mrs. H. S. Phillips is doing a good missionary work as a platform test medium at Trenton, N. J., Philadelphia, Pa., and surrounding towns and cities, and will occupy her cottage at Parkland during camp meetings at that beautiful summer resort. Address 555 Spruce street, Camden, N. J.

Dr. J. R. Nickless, Spiritual Healer, is meeting with wonderful success in San Francisco, California. Every Sunday evening, after lecture and tests, by Mrs. Edith E. R. Nickless, the Dr. calls all to the platform who are suffering and gives them treatment. He has performed some wonderful cures.

G. W. Kates and wife have been lecturing and giving tests in Pittsburgh, Pa., during March. They go to Philadelphia for April, Boston, Mass., May 1st, and Lowell May 12th. Onset Camp during July, and to the Indiana State Convention in September. They will then go west and desire correspondence en route to California. Address them: Wheat Sheaf Lane, Station E., Philadelphia, Pa.

## CINCINNATI ADVERTISEMENTS.

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